

BOOKS OF THE OLD TESTAMENT IN COLLOQUIAL SPEECH
Edited by G. Cardé Martin, M.A., B.D., and T. H. Robinson, M.A., D.D.
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THE BOOK OF GENESIS

TRANSLATED INTO COLLOQUIAL ENGLISH BY
THEODORE H. ROBINSON, M.A., D.D.

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EDITORS' PREFACE

THE modern translations that exist of parts or of the whole of the Old Testament are, as a rule, too expensive and too scholarly for the ordinary reader. In the case of the New Testament excellent help has been afforded by many recent translators, notably by Dr. Moffatt. In a wide experience among working men and women we have found frequent requests for a simple version of the Old Testament in similar language to that employed in the modern versions of the New Testament. By the generous help of our colleagues in this enterprise we are able to present a translation that is well within the reach of everyone, and that rests upon the best results of modern scholarship.

Literary elegance has been sacrificed to clearness of expression and simplicity of language. In the present book the wonderful stories of Genesis, with their abiding charm and permanent lessons will, we trust, find a new and wider audience as they are presented, so far as our knowledge goes, in the form in which they first reached their circle of readers.

We can now definitely promise a continuance of this series, and further issues will follow shortly. We are grateful for the reception given to "The Book of Amos," and have tried to benefit by many helpful criticisms received, for which we are thankful.

Suggestions and criticisms will be welcomed by us.

G.C.M.
T.H.R.

Note to Second Edition.

The Editors beg to thank their many kindly critics and reviewers for a number of useful comments, many of which they have been glad to use in this second impression.

G.C.M.
T.H.R.

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THE BOOK OF GENESIS

IN COLLOQUIAL SPEECH.

INTRODUCTION.

WHEN a modern historian seeks to describe the events of the past, he reads and studies all the ancient records he can find, and then weighs, combines and interprets their story in language which is entirely his own, quoting his authorities and sources of information in footnotes. Not so the ancient writer, especially in the East. He was content to place earlier narratives side by side, or even to interweave their sentences and words, so producing the effect of a mottled cord in which close examination can detect several different coloured strands. He might occasionally find it necessary to insert words to explain the connection between passages, and if the same phrase or similar phrases occurred in both, repetition would naturally be avoided. Examples may be seen not only in Arab historians but in the Old Testament itself, as in the case of Chronicles, where records derived from the Books of Samuel and Kings have been combined with other material.

The Book of Genesis seems to have been spun in the main from three such strands. The first is a collection of stories of the origin of the world and of the Hebrew people which appear to have been current in Southern Palestine. Whilst the material may have been centuries older, handed down from mouth to mouth, and perhaps existing in written form as separate booklets, the compilation probably took place in the middle period of the Hebrew Monarchies. With this was combined, before or early in the Exile, another collection of similar narratives current in Northern Israel, and put together about the same time as the southern group, or a little later. This may have begun with the story of the creation, though if so, those who combined the two groups of narratives selected nothing earlier than the history of Abraham from the northern collection. The two groups are often very closely interwoven; nevertheless, in Genesis they can be disentangled with comparative certainty, and the following pages may serve as an illustration of the

completeness with which the compilers preserved the stories they intertwined.

During or soon after the Exile (say roughly 500 B.C.), the Jewish priests retold the story from their own point of view, laying special stress on matters of ritual, genealogies and exact figures. This narrative was clearly continuous, though it may have received additions from time to time. It was eventually—probably after the time of Ezra, say roughly about 400 B.C.—combined with the existing double narrative, and the whole forms our present Book of Genesis. This ecclesiastical work can almost always be recognised, and has been preserved almost entire.

In the following translation the three strands have been disentangled, by methods and with results that can be checked by reference to any modern technical book on the subject. The reader who is sufficiently interested can compare the three with one another, with a view to distinguishing their particular characteristics. These appear especially in cases where the same story is told by more than one and the separate narratives have been interwoven in the traditional text. Such, for example, are the story of the Flood: Southern (p. 14) and Priestly (p. 82); and of Joseph's being carried down to Egypt: Southern (p. 41) and Northern (p. 69). To enlarge on them at this point might be wearisome and would certainly be superfluous.

No doubt each of the three strands is composed of earlier threads of different origins. But for a grasp of the conditions and an understanding of the narrative, it is not at present necessary to carry the disentanglement further than has here been done. It may be added that one narrative, that of ch. xiv., seems to have come from none of the three longer ones, and to have been inserted in its present position—quite a suitable one—in the final compilation of the book. This chapter is therefore placed by itself at the end.

For principles of translation, the use and implications of the Divine name Yahweh, the fact of growth in the Israelite faith, the reader is referred to the Introduction to the present translator's rendering of the Book of Amos, which has already appeared in this series.

Attention may be called to one or two special points. From what has already been said it will be clear that from time to

time it is necessary to insert a few words in order to make a connection clear or to secure the continuity of a narrative. In the following translation such insertions are invariably placed in parenthesis, and the comparative rarity of this device is significant for the accuracy of the analysis. Further, the references in the section-headings are to the *whole* of the passage from which a narrative has been taken. Thus composite passages have the same or overlapping references in more than one of the three divisions of the book.¹ In the first and second divisions the section-titles are due to the translator; in the third division they are taken from the text itself.

Before the invention of printing, all books had to be copied by hand, and, in spite of the greatest care, mistakes would be made in the process. All our ancient Hebrew copies of Genesis can be traced back to a form of text current in Palestine. Another was in use in Egypt, especially amongst the Jews settled in Alexandria. This was translated into Greek in the third century B.C., and whilst no Egyptian Hebrew copies have survived, we have this Greek text. In many places we have reason to believe that this (called the Septuagint and indicated as LXX) is more accurate than our Hebrew copies (called the Massoretic text, and indicated as MT). In such cases it is the Egyptian text which has been translated, and the fact has been stated in a footnote. Sometimes we have reason to believe that both are mistaken, and are compelled to guess—often with a high degree of probability—at the writer's original language. Such cases also are pointed out in footnotes, though where the LXX and MT agree, the former is not mentioned.

An index of passages will be found at the end of the translation.

Finally the translator ventures to express the hope that his work will help not a few to a more complete understanding of the Bible, to a clearer apprehension of God's adaptation of His truth to different stages in the growth of His people's mind, and to a fuller appreciation of that developing process in the revelation of God which found its fulfilment in the coming of Jesus into our world.

¹ An exception has been made in the case of the third division, where the passages are sometimes widely scattered. In such cases the chapter and verse are indicated where the text has much matter from other sources in between two consecutive sentences of the present translation.

GENESIS

THE STORY OF THE BEGINNING OF THINGS, AS TOLD IN SOUTHERN ISRAEL.

I. HOW YAHWEH MADE MAN.¹

ii. 4-24. Once upon a time, Yahweh made the earth and the sky. But there were no plants on the earth, and no grass had begun to grow, because Yahweh had sent no rain down on the earth, and there was no man to look after the ground. But floods of water used to rise and soak all the surface of the ground, and one day Yahweh modelled a man out of earth, and when he blew into his nose a living breath, the man came to life. Then Yahweh planted a garden to the east in Eden, where he put the man whom he had modelled. Next he made all handsome and wholesome trees grow out of the ground, with the tree of life in the middle of the garden and the tree of the knowledge of good and evil. There was a river flowing out of Eden to water the garden, after which it divided into four. One of these four is called Pishon ; it is the one which flows all round the land of Havilah where the gold is. The gold of that land is good, and there are also bdellium and onyx. The second river is called the Gihon ; it flows all round Abyssinia. The third river is called the Hiddekel ; it is the one which flows to the east of Assyria. The fourth river is the Euphrates. Then Yahweh took the man whom he had modelled and put him in the garden of Eden, to take care of it and to look after it, and this was what he told him, " You may eat of every tree in the garden, except the tree of the knowledge of good and evil ; be sure you do not eat of that, for the moment you do so you will DIE."

Then Yahweh thought, " It is not a good thing for the man to be alone ; I will make him a partner to match him." So he modelled out of earth all the wild animals and all the birds, and brought them to the man to see what cry he would utter at the

¹ Compare pp. 79ff.

sight of them, that whatever cry the man should utter on seeing each animal might be its name. Thus the man cried names for all the cattle and birds and wild animals, but, as for himself, he could not find a partner to match him. Then Yahweh sent him into a trance, and when he had gone to sleep took one of his ribs, closing up the flesh after it. When he had built up the rib he had taken out of the man into a woman, he brought her to the man, who said, "At last ! This is one of my bones, part of my flesh ! To her I will cry Wo-man because she was taken from man." That is why men always leave their fathers and mothers to keep to their wives, so that they are really one.

2. HOW MAN LOST PARADISE.

ii. 25-iii. 24. At first both the man and his wife went naked, without being ashamed. But one day the snake, who was cleverer than any of the other wild animals which Yahweh had made, said to the woman, "I suppose God has told you not to eat from any tree in the garden ?" The woman answered, "No ; we can eat the fruit of any tree in the garden except the tree in the middle of the garden. About it God has told us, 'You must not eat it nor even touch it, or you will die.'"

But the snake said to the woman, "Oh, no ! You will not *die* ; the fact is God knows that the moment you eat it your eyes will be open and you will know good from evil, exactly as God does." So when the woman realised that the tree was wholesome, beautiful, and desirable for its gift of wisdom, she took some of the fruit and ate it, and gave some too to her husband, who ate it with her. Then their eyes were opened, and they understood what it meant to be naked, so they sewed fig leaves together to make themselves aprons. When they heard Yahweh walking about in the garden in the cool of the day, the man and his wife hid themselves in the trees of the garden, so that he should not see them.

Then Yahweh called out to the man, "Where are you ?"

"I heard you in the garden and hid for fear, because I was naked."

"Who told you you were naked ? Have you been eating of the tree I told you not to eat ?"

“ It was the woman you put with me who gave me some of the tree, so I ate it.”

Then Yahweh turned to the woman, and asked, “ What is this you have been doing ? ”

The woman said, “ I ate it because the snake misled me.”

Then Yahweh said to the snake, “ Because you have done this you are cursed more than any cattle or any wild animal. You shall walk on your stomach and eat earth as long as you live. I will make you and the woman and your children and her children hate one another ; men shall bruise your head and you will bruise their heels.” Then he turned to the woman, “ I will bring on you many toils and groans ; when your children are born it shall mean terrible pain to you ; you shall long for your husband, who shall be your master.” Then he turned to the man, “ Because you listened to your wife and ate the tree I told you not to eat, there is a curse on the ground for your sake. Your food will cost you trouble as long as you live. The ground will only grow weeds, and you will have to eat wild plants. Every meal will have to be won by the sweat of your face, till you go back to the ground you were taken from. You are only earth, and must go back to the earth.”

Adam gave his wife the name of Eve,¹ because she was the mother of all that lived. Then Yahweh made coats of skin for the man and his wife, and dressed them in them.

Yahweh thought, “ Why, the man has become exactly like one of us, as far as knowing good from evil is concerned. Suppose he goes so far as to take some of the tree of life, and wins immortality by eating it ? ” So he sent him away from the Garden of Eden, to look after the ground from which he had been taken, driving him out of the garden, and putting in front of it the Gryphons² with a whirling flame-sword, to guard the path to the tree of life.

3. HOW CRIME BEGAN.

iv. 1-24. Some time after Adam married his wife Eve, she had a son named Cain. She gave him this name, because she thought she had “ gained ” him from Yahweh.³ Then again she

¹ *i.e.* “ living.”

² Beings with animal bodies, birds' wings and human heads.

³ So (apparently) LXX ; MT omits “ from.”

For notes on LXX and MT see p. 7.

had his brother Abel. Now Abel was a shepherd, Cain a farmer, so one day when Cain brought Yahweh some of his crops as a present, Abel brought the first of his flock and some of their milk as a present. But while Yahweh stopped to look at Abel and his present, he took no notice of Cain and his present; so Cain was very angry and began to frown. Then Yahweh said to Cain, "Why are you angry? Why are you frowning? If you do well, . . .¹ but if you do not do well, then sin lies crouching outside your door."²

One day Cain said to his brother Abel . . .,³ and when they were in the country, he attacked him and killed him. When Yahweh asked Cain where his brother Abel was, he said, "I do not know. Is it my business to look after my brother?" Yahweh said, "What have you done? Hark! I can hear your brother's blood screaming from the ground. A curse on you! driving you from the ground which has had to open its mouth to swallow the blood of your brother, which you have given it. Never again shall the ground give you its strength when you work at it; you shall wander homeless throughout the world." Then Cain answered, "My punishment is too great to bear. Now that you have driven me from the ground out of your sight, I must wander homeless through the world; anyone who meets me will kill me." So Yahweh, saying, "Very well; sevenfold vengeance shall be taken on anyone who kills Cain," put a mark on him, so that no one who met him should hurt him. Then Cain went away from Yahweh's sight, and lived in the land of Nod, east of Eden.

After Cain married, his wife had a son named Enoch. Then he built a city, to which he gave his son's name, Enōch. Enoch was the father of Irad, and Irad was the father of Mehujael, and Mehujael was the father of Methuselah, and Methuselah was the father of Lamech. Lamech married two wives, one named Ada, and one named Zillah. Ada had a son named Jabal, who was the first of all the tent-dwelling shepherds. He had a brother named Jubal, who was the first of all the musicians.

¹ MT adds "to lift up," but it is probable that some words have been lost.

² MT adds some words taken from iii. 16.

³ Cain's actual words have been lost in course of the written tradition.

Zillah, too, had a son named Tubal Cain,¹ who was the first of all workers in² bronze and iron, and he had a sister whose name was Naamah.

One day Lamech said to his wives,
Ada and Zillah,
Hear my voice !
Wives of Lamech,
Give ear to my words !
I slay a man for bruising me,
A boy for a blow !
Sevenfold is the vengeance for Cain,
Seventy-seven for Lamech !

4. THE DESCENDANTS OF ADAM.

iv. 25, 26, v. 29. Once more Adam and his wife came together, and she had a son whom she called Seth, because she thought God had “set” her another child instead of Abel whom Cain had killed. Seth, too, had a son whom he called Enosh, in whose time men began to worship Yahweh.² . . . (Lamech had a son) whom he called Noah,³ “because,” he said, “he shall give us rest⁴ from our work and from the hard labour on the ground which Yahweh’s curse has placed upon us.”

5. HOW GIANTS CAME INTO THE WORLD.

vi. 1-4. After a time men grew very numerous on the ground, and had daughters born to them. The gods saw how beautiful the human women were, and they married those whom they liked best. Then Yahweh said, “My spirit shall not always live⁵ in man, because he is made of flesh, so he shall not live longer than a hundred and twenty years.” So in those days, and long afterwards, there were giants who were the children of the gods who married human wives. They were the heroes and famous men of old.

¹ MT “a smith, every worker in.”

² It seems that a section has been omitted here.

³ Meaning “rest.”

⁴ So LXX; MT “comfort.”

⁵ So LXX; MT “judge.”

6. HOW YAHWEH SENT THE FLOOD.¹

vii. 5-8, vii. 1-viii. 22. At length when Yahweh realised how great was the wickedness of men in the world, and that all the time his thought and mind were utterly bad, he was sorry he had ever made man, and greatly troubled by it. So he thought, "I will wipe out the men I created from the surface of the earth;² it is a pity that I made them." But he was pleased with Noah, and said to him, "Go into an ark with all your family, for as far as I can see you are the only righteous man living. Take with you seven each—including male and female—of every clean animal, and a pair—male and female—of every unclean one. Seven each, too, of all the clean birds, to keep their kind alive all over the world. For in seven days' time I am going to send rain down on the earth for forty days and nights, to wipe everything I have made off the face of the earth." So Noah did exactly as Yahweh had told him, and (went) into the ark to escape the flood. Seven days later the flood began all over the world, and it rained for forty days and nights. But Yahweh shut Noah safely in, and when the water rose it lifted the ark up, so that it floated high above the ground. Meanwhile everything that breathed and lived on the land died; only Noah and the animals with him in the ark were left.

At last the rain stopped falling from the sky, and the water went steadily back from the earth. After forty days Noah opened the window which he had made in the ark, and sent out a dove, to see whether the water had gone down from the surface of the ground. But the dove could not find a perch to rest on, so it came back into the ark to him, because there was still water over all the earth, and he put out his hand and drew it into the ark. Then he sent out a raven,³ which went to and fro till the water dried up off the earth. Noah waited seven days more, and then sent out the dove again. It came back in the evening with a fresh olive leaf in its beak, so then Noah knew that the water was going down. Another seven days he waited, and then sent the dove out again, and this time it did not come

¹ Compare pp. 82ff.

² MT adds "man and beast and creeping things and the birds of the sky."

³ MT places the sending of raven before the first sending of dove.

back at all. So Noah took the covering off the ark to look out, and found that the surface of the ground was dry.

Noah built an altar to Yahweh, for which he took some of all the clean animals and birds. When he sacrificed them, Yahweh found the smell so soothing that he said to himself, "I will never again curse the ground because of man, since the form of their minds is wrong from their youth, nor will I ever again destroy all life as I have just done. As long as the earth lasts, seedtime and harvest, frost and heat, summer and winter, day and night—these shall never cease."

7. WHY CANAAN WAS CURSED.

ix. 18-27. Shem, Ham—the father of Canaan—, and Japheth were the three sons of Noah who came out of the Ark, from whom all parts of the world were peopled. Now Noah was the first farmer to plant a vine. One day he got drunk on the wine, and lay uncovered in his tent. When Ham, the father of Canaan, saw his father lying naked, he told his brothers outside the tent, but Shem and Japheth took a blanket and put it on their shoulders, and walking backwards, covered up their father's naked body, with their faces turned away so that they could not see him. But when Noah woke up and found out what his youngest son had done to him, he said :

"A curse upon Canaan !

The meanest of slaves

Shall he be to his brothers.

May Yahweh bless Shem's tents¹

And may Canaan be Shem's slave.

May God expand Japheth,²

That he dwell in the tents of Shem,

And may Canaan be his slave."

8. THE DESCENDANTS OF NOAH.³

x. 8-30. Cush was the father of Nimrod, who was the first absolute monarch in the world. He was also a mighty hunter in the sight of Yahweh, hence the proverb "As mighty a hunter in the sight of Yahweh as Nimrod." His kingdom began with

¹ MT has "Blessed is Yahweh the God of Shem." The above rendering assumes a change in one letter and the transposition of another.

² "Japheth" is said to mean "expansion."

³ Compare pp. 84ff.

Babylon, Erech, Akkad, and Calneh in the land of Shinar, but he went out of that country into the land of Assyria, and built Nineveh, Rehoboth-Ir, Kelah, and Resen, a big city between Nineveh and Kelah. Egypt was the father of the Ludites, the Anamites, the Lehabites, the Naphtuhites, the Patrusites, the Kasluhites and the Cretans, from whom the Philistines sprang. Canaan was the father of Sidon—his eldest son,—Heth, the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites and the Hamathites. Afterwards the tribes of the Canaanites were scattered till their limits were from Sidon, towards Gerar, to Gaza, towards Sodom, Gomorrah, Admah, Zeboim and Bela.¹

Shem, too, Japheth's eldest brother, had sons, for he was the ancestor of all the sons of Eber. Eber himself had two sons. One of these was called Peleg,² because in his time the world was divided, and the other was called Joktan. He was the father of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Ubal, Abimael, Sheba, Ophar, Havilah and Jobab—all these were sons of Joktan, and their home was from Mesha towards Sepharah, to the Eastern Mountains.

10. WHY MEN SPEAK DIFFERENT LANGUAGES.

xi. 1-9. To begin with, the whole world had only one language and form of speech. But as they travelled from the east, they came to a plain in the land of Shinar, and when they had lived there for a time, they said to one another, "Come and let us make bricks and burn them hard," so they used bricks instead of stone and asphalt instead of mortar. Next they said, "Let us build ourselves a city with a tower whose top shall reach the sky, so that we may become famous, or else we may be scattered over all the earth." Then Yahweh came down to see the city and the tower which men were building, and said, "They are all one nation, and have only one language. This is only the beginning; soon there will be no stopping them from anything they make up their minds to do. Come, let us go down and make their language sound like babbling, so that they cannot understand one another." Thus Yahweh scattered them all over the world, and they had to stop building the city.

¹ MT "Leshah," but see xiv. 2.

² *i.e.*, "division."

So they called it Babel, because Yahweh made all the languages in the world sound like babbling, and scattered people all over the earth.

11. HOW YAHWEH CALLED ABRAM.¹

xi. 28-xii. 9. . . .² Haran died before his father Terah, in the land where he had been born. Abram and Nahor both married, Abram's wife was named Sarai, and Nahor's wife Milkah, daughter of Haran, the father of Milkah and Jiskah ; Sarai had no child. Then Yahweh said to Abram, "You must leave your home, your relatives and your family, and go to a country which I will show you, that I may make you the ancestor of a great nation, giving you prosperity and fame, and making you a blessing. If men bless you, I will bless them : if they curse you, I will curse them, and all the nations of the world shall regard you as a type of the prosperous man." Obeying Yahweh's instructions, Abram, accompanied by Lot, travelled steadily through the country till he came to the sanctuary of Shechem at the oak of Morah. There Yahweh showed himself to him, promising to give that land to his descendants, though the Canaanites then lived there, and there Abram built an altar to Yahweh, who appeared to him. Moving on to the hills east of Bethel, he encamped with Bethel on the west and Ai on the east, where he worshipped Yahweh at an altar which he built. Thence he went by stages to the Negeb.

12. HOW ABRAM WENT TO EGYPT AND WHAT HAPPENED THERE.

xii. 10-20. Whilst Abram was there, a terrible famine took place, so he went down to Egypt to stay for a time. Just before he entered that country he said to his wife Sarai, "You are such a beautiful woman that when the Egyptians see you and find out that you are my wife, they will kill me to keep you for themselves. Pretend to be my sister, and then, not only will my life be spared for your sake, but I shall prosper because of you." So, indeed, it happened. When Abram reached Egypt, the Egyptians saw what a beautiful woman she was. The king's

¹ Compare p. 86.

² The beginning of this narrative has not been preserved.

officers saw her too, and praised her so highly to Pharoah that she was taken into his harem, while Abram received for her rich presents of sheep, cattle, he-asses, slaves of both sexes, she-asses and camels.

But Pharoah and his family suffered terrible diseases because of Abram's wife, till at last the king sent for him and said, "What does this mean? Why did you not tell me she was your wife? Why did you pretend she was your sister and let me marry her? There is your wife; take her away with you." So saying, Pharoah gave Abram an escort and sent him away with his wife and all his property.

13. HOW ABRAM AND LOT SEPARATED.¹

xiii. 1-18. Abram was now very rich in cattle, silver and gold, and when he left Egypt for the Negeb with his wife and property, Lot was with him. From the Negeb he travelled by stages as far as Bethel, to his old camping-ground between Bethel and Ai, where he once more worshipped Yahweh at the altar he had built there before. One day, in consequence of the number of sheep, cattle and tents which Lot also possessed, there was trouble between Abram's shepherds and Lot's. The country was then in the hands of the Canaanites and Perizzites, so Abram said to Lot, "We are of the same family; neither we nor our shepherds must quarrel. We must therefore part, and go opposite ways; take your choice of the whole country." This was before Yahweh destroyed Sodom and Gomorrah, and as Lot looked over the Jordan plain, he saw that it was a well watered country. Indeed, it might have been the very garden of Yahweh, or the approach to Zoan,² in Egypt. So, choosing the Jordan plain, Lot travelled eastwards by stages, camping near Sodom, whose inhabitants were wicked sinners in the judgment of Yahweh.

After Lot and Abram had thus parted, Yahweh told Abram to look round him in every direction. "I will give you and your descendants," he said, "all the land that you can see as a permanent possession. Your descendants shall be so many that no one shall be able to count them, unless he can count all the grains of soil in the world. Do not stay here; travel over the

¹ Compare p. 86.

² MT Zoar.

land ; it is my gift to you." So Abram made a permanent camp by the oak¹ of Mamre, where he built an altar to Yahweh.

14. HOW YAHWEH RATIFIED A COVENANT WITH ABRAM.²

xv. 1-21. When Yahweh told Abram that his reward would be very great, the latter said, " But, my Lord Yahweh, what reward can be given to a childless man like me ? My heir will be my household slave." But when Yahweh told him that it was not so, but that a child of his own would be his heir, Abram trusted Yahweh, and so put himself in the right with Yahweh. Then Yahweh said to Abram, " I am Yahweh, who brought you out of the Chaldean Ur, in order to give you possession of this land." Abram begged for some proof, and Yahweh told him to get a calf and a she-goat and a ram, each of three years old, and a dove and pigeon. This he did, and cut each of the animals—but not the birds—into two, putting the pieces properly opposite one another. Then he scared away the vultures from the carcasses till nearly sunset, when a terrible gloom fell upon him. And when the sun had actually set, and it was quite dark, he saw a smoking furnace, lurid with torchlike flame, passing between the pieces. Then and there Yahweh made an agreement with Abram, solemnly promising to give his descendants all that land, from the Egyptian River to the Great River, *i.e.* the Euphrates. That included all the land then inhabited by the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaim, Amorites, Canaanites, Girgashites, and Jebusites.

15. HOW HAGAR SAW YAHWEH.

xvi. 1-14. Sarai, Abram's wife, had an Egyptian slave named Hagar, and one day she said to Abram, " Yahweh has prevented me from having any children ; suppose you marry my slave, perhaps I shall get children by her." So Abram obeyed Sarai and married Hagar, but when Hagar found that she was about to become a mother, she began to look down on her mistress. Then Sarai said to Abram, " It is your fault, and I hope you will suffer for it ! I put my slave in your arms, and now she finds that she is about to become a mother, she

¹ So LXX ; MT plural.

² Compare pp. 57, 86ff.

looks down on me. May Yahweh avenge me on you!" Then, when Abram said, "Your slave belongs to you absolutely; do what you like with her," Sarai treated her so cruelly that she ran away from her. But the angel of Yahweh met her at a well in the desert¹ and, speaking to her by name, asked where she was coming from and where she was going. She said, "I am running away from Sarai my mistress." The angel said to her, "Your expected child will be a son, to whom you are to give the name Ishmael², because Yahweh has heard your distress. He will be a wild ass of a man, at war with everybody else, and living in defiance of all his kindred." So, as Yahweh spoke to her, she gave him a new name—El-roi³—because she had seen God⁴ and survived.⁵ The well, too, which is between Kadesh and Bered, received the name of Beer Lahai Roi.

16. HOW YAHWEH PROMISED ABRAHAM A SON AND TOLD HIM ABOUT SODOM.

xviii. 1-33. This is how Yahweh shewed himself to Abraham⁶ at the oak⁷ of Mamre. Abraham was sitting one day at the door of his tent in the heat of the day, when suddenly he saw three men near him. At once he ran from his tent door towards them and bowed low before them, saying, "Sir, I beg of you to do me the favour of remaining awhile with your humble servant. Let them bring you water to wash your feet, and rest under the tree while I fetch a crust to refresh you before you go on with your journey. Then you will not have come to my door in vain." When they agreed, Abraham hurried into the tent and told Sarah to take a bushel of the best flour and knead it into cakes. Then he ran to the herd and chose an ox, tender and fat, which he gave to a servant, who quickly prepared it. Then, bringing curds and milk with the ox which he had prepared, he waited on them under the tree while they ate. They asked him where his wife Sarah was, and he told them she

¹ So LXX; MT adds: "by the well on the way to Shur."

² *i.e.*, "God hears."

⁴ MT "hither."

³ *i.e.*, "God sees."

⁵ MT omits.

⁶ For the change of name see p. 87. It is possible that only one form of the name was used in this and the Northern narrative, the alterations being made when all three were combined.

⁷ So LXX; MT plural.

was in the tent. So one of them said, "I will come here again in a year's time, and Sarah your wife shall have a son." Now Sarah was behind the door of the tent listening, and both she and her husband were now too old to expect children. So, with this fact in her mind, she laughed silently. But Yahweh asked Abraham, "Why does Sarah laugh, doubting whether she can have a child? Is anything too wonderful for Yahweh? As I said, in a year's time I will come again, and Sarah shall have a son." She was so frightened that she denied she had laughed, but he insisted that she had.

When the men addressed themselves to their journey, looking towards Sodom, Abraham went with them to put them on their way. Then Yahweh thought, "Shall I hide what I am about to do from Abraham? He is to be the ancestor of a great and powerful nation, a type for all the world of a prosperous man. I know that he will so teach his son and his family that after he is gone they will still do my will, and I shall be able to do all that I have promised him." So he said to Abraham, "I have heard frightful rumours of the appalling wickedness of Sodom and Gomorrah. I am therefore on my way down to Sodom, to find out whether the rumours which have reached me are true or not." But when the men turned towards Sodom, Yahweh stayed with Abraham,¹ and the latter, humbly approaching him, said, "Surely you would not destroy good and bad alike? Suppose there are fifty good men in the city, would you not spare it for their sakes? Surely you cannot do such a thing as this? Surely you must make some distinction between the good and the bad? Surely the judge of the whole world will himself act justly?"

"If I find fifty good men there," Yahweh answered, "I will spare the city for their sake."

"Humble and insignificant as I am," Abraham answered, "I have had the audacity to speak to Yahweh. Suppose there are five short of the fifty? Would you destroy the city for the sake of five?"

"If I find forty-five good men there I will not destroy the city."

¹ Altered by the Jewish Scribes into "Abraham. . . . Yahweh," because they thought the original form blasphemous.

“ Suppose there are only forty ? ”

“ If there are forty there I will not destroy it.”

“ O Lord, do not be angry if I ask, Suppose there are only thirty ? ”

“ If I find thirty there, I will not destroy it.”

“ I am bold enough to ask again, Suppose there are only twenty ? ”

“ If I find there twenty, for their sake I will not destroy it.”

“ Do not be angry ; this is the last time I shall speak. Suppose there are only ten ? ”

“ For the sake of ten I will spare the city.” So Yahweh ended his conversation with Abraham, who went back to his tent.

17. HOW SODOM WAS DESTROYED AND LOT ESCAPED.

xix. 1-28. When the two angels reached Sodom that evening Lot was sitting at the city gate, and on seeing them he rose and greeted them with a low bow. Rising, he begged them to take shelter for the night in his house, and to wash their feet, that in the morning they might go on their way. On their saying that they preferred to stay in the open street, he pressed them till they came to his house, where he had prepared for them a meal and had baked unleavened cakes for them to eat. Before they lay down for the night, the house was surrounded by a crowd containing every man in the city, whatever his age was, shouting to Lot, “ Where are the visitors who came to you to-night ? Bring them out to us that we may abuse them.” Lot himself went out to them, shutting the door behind him, and implored them to desist from their foul purpose. Indeed, he went so far as to offer to place at their absolute disposal his two virgin daughters, if only they would not molest these men who had accepted the shelter of his roof. But all they said was, “ Be off ! ” “ This fellow came alone, a foreigner, and now he is trying to set himself up as our judge ! ” “ We will treat you worse than them ! ” and with the words they mobbed him and tried to get to the door to break it in. At last the visitors interfered, and dragged Lot into the house, shutting the door, whilst they blinded the men, great and small, who were round the door, so that they failed to find it. Then, turning to Lot,

they said, "If you have here in this city any relative by marriage, any son or daughter or another whom you care for, get them out at once. We are about to destroy the whole place. Yahweh has received such reports of them that he has sent us to wipe them out." So Lot went to his prospective sons-in-law, and bade them instantly leave the city, for Yahweh was about to destroy it. But they thought he was joking.

The dawn was already breaking when the visitors began to hurry Lot away. "Bestir yourself," they said, "take your wife and the two daughters whom you have here at hand or you will share the punishment of the city." Finding that he still hesitated, through Yahweh's compassion on him, they gripped them all four by the hand, drove them out and left them outside the city. When they had them there, they said to him, "Fly for your life to the hills. Do not stop to look behind you, or you are doomed." Lot replied: "Oh, sir, I would beg of you the favour of adding to the kindness which you have already shown in saving my life. I cannot fly to the hills or fatal disaster will overtake me. This city—it is only a small one—offers a convenient refuge. Let me fly to it to save my life." He answered, "Your request is granted; this city of which you have spoken shall not be destroyed. But make good your escape to it with all speed, for I can do nothing until you reach it." That is why its name is Zoar.¹ Then, just at sunrise, as Lot entered Zoar, Yahweh poured down from² the sky on Sodom and Gomorrah floods of sulphurous flame, destroying those cities and, indeed, the whole plain, with all its inhabitants and all vegetation. But Lot's wife had looked behind and had become a pillar of salt.

Next morning, when Abraham went out to the spot where he had stood with Yahweh, on looking towards Sodom and Gomorrah and the plain, he saw the smoke of the land going up like the smoke of a furnace.

18. OF LOT AND HIS DAUGHTERS.

xix. 30-38. Lot was afraid to stay in Zoar, so he went up with his two daughters to the hills, and lived in a cave there. One day the elder daughter reminded her sister that their

¹ i.e., "little."

² MT adds "from Yahweh."

father was an old man, and that there were no men there to marry them as happened to everyone else. So she suggested that they should make their father drunk and take advantage of his condition to get children by him. So that night they made their father drunk with wine, and the elder lay with him without his being aware of her coming or going. Next day she said to her sister, "I have lain with my father; to-night let us make him drunk with wine again, that you in turn may lie with him, and we may get children of our father." So that night too they made him drunk with wine, and the younger took the step of lying with her father, without his knowing when she came or went. Thus Lot's two daughters became mothers by their father, the elder having a son to whom she gave the name of Moab—the ancestor of the modern people of Moab—and the younger having a son to whom she gave the name of Ben Ammi—the ancestor of the modern people of Ammon.

19. HOW ISAAC WAS BORN.

xxi. 1-7. In fulfilment of the promise which Yahweh had made to Sarah, she bore Abraham a son in his old age. She said, "Who would have told Abraham that Sarah is suckling children, or that I have borne him a son in his old age? ¹Everyone who hears of it will laugh at me!"¹

20. HOW ABRAHAM MADE A TREATY WITH ABIMELECH.²

xxi. 25-33. . . .³ Every time Abraham began to discuss with Abimelech the question of the wells⁴ which the latter's men had appropriated, he would deny all knowledge of the matter, and say, "You never said a word about it to me before, nor have I heard of it from any other source till this moment." So one day Abraham set seven lambs apart by themselves, and when Abimelech asked him the meaning of his action, he replied, "Be good enough to accept these seven lambs from me, in recognition of the fact that it was I who dug these

¹ MT has these words before the preceding sentence.

² Compare p. 59.

³ The beginning of this narrative has not been preserved.

⁴ So LXX; MT has the singular.

wells." When they had thus made an agreement, Abraham planted a tamarisk tree and worshipped Yahweh, the eternal God, there. He afterwards stayed on for a long time in Philistia.

21. OF ABRAHAM'S RELATIVES IN HARAN.

xxii. 20-24. News came to Abraham that his brother Nahor and Milcah his wife had had the following children : The eldest was Huz, and with him was born Buz. Then followed Kemuel, the ancestor of the Syrians, Kesed, Hazo, Pildash, Jidlaph and Bethuel, the father of Rebecca. These eight were the children of Nahor and Milcah, Abraham's brother. He also had a secondary wife named Reumah, whose children were Tebah, Gaham, Tahash and Maacah.

22. HOW REBECCA WAS BROUGHT TO ISAAC.

xxiv. 1-67. Yahweh had now bestowed prosperity on Abraham in all his undertakings, till at last, feeling that old age was coming over him, he sent for the eldest of his slaves, whom he had made supervisor of all his property, and gave him a solemn charge. "Swear to me," he said, "by Yahweh, God of Heaven, with your hand under my thigh, that you will not marry Isaac my son to a woman of the Canaanites in whose midst I live, but that you will go to my own family to find a wife for him."

"But," objected the slave, "suppose she will not follow me to this country ? In that case am I to take your son back to the country you have left ?"

"Not on any account ! It was Yahweh, God of the sky, who brought me from my father's home where I was born, and promised me with an oath that he would give me this land. Be assured then that he will prepare the way for you in his own fashion, and that you will succeed in getting my son a wife from there. But should she by any chance refuse to follow you, then you will be absolved from this oath of yours. But under no circumstances may you take my son back." On this understanding the slave gave Abraham his master the required oath, with his hand under his thigh.

Shortly afterwards the slave began his journey with ten of his master's camels and all kinds of valuable presents from his master, and eventually reached Aram Naharaim, where Nahor lived. In the evening, as the women came out to draw water, he made his camels kneel by the well outside the city, and prayed, "O Yahweh, my master's God, grant that thy favour may now be shewn to my master Abraham. Here I sit by the well, while the women of the city come out to draw water. Grant me this proof of thy kindness to my master. If I speak to a girl and ask her to let down her pitcher for me to drink, and she offer not only to give me drink, but also to draw water for the camels, may it be she whom thou hast appointed for thy servant Isaac." The words were not well out of his mouth when there came from the city Rebecca, the daughter of Bethuel, son of Milcah and Nahor, Abraham's brother, with her pitcher on her shoulder, a very beautiful girl, still unmarried. She went down to the well to fill her pitcher, and as she came up the slave ran to her and begged for a drop of water to drink from her pitcher. "Certainly, sir," she said, and at once let down the pitcher on her hand. When he had drunk all he needed, she offered to draw water for all the camels to drink. So she quickly emptied her pitcher into the trough, ran back to the well and drew water for all the camels to drink, while the man watched her in silence, wondering whether Yahweh had given his journey a prosperous end or not. At last the camels finished drinking, and then the man took a golden ring of half-an-ounce weight and ¹put it in her nose¹ and put two golden bracelets of ten ounces on her wrists, as he asked her, "Whose daughter are you? Is there room in your father's house for us to spend the night?" She answered that there was plenty of litter and fodder, and room for them to spend the night. On hearing this the man bowed in prayer before Yahweh, saying, "Blessings on Yahweh, the God of Abraham my master! He has not ceased to be loving and faithful to my master. I had only to begin my journey for Yahweh to lead me to the home of my master's family."

Rebecca had a brother named Laban, and when the girl ran in and told her mother's family what had happened, and he

¹.....¹ MT omits.

saw the ring and the bracelets on his sister's wrists and heard her telling them what the man had said to her, ¹he rushed out to the well¹ and found the man standing by the camels near it. "Come in!" he cried, "with Yahweh's blessing. Do not wait outside; I have cleared the house and made room for the camels." So he brought² the man into the house and untied the camels, giving them litter and fodder, whilst he had water brought to wash the feet of the man and those who were with him. Food was then set before him, but he refused to eat until he had told his story. On receiving permission to speak, he thus began:

"I am the slave of Abraham. Yahweh has bestowed great prosperity on my master, raising him to a high position, and giving him flocks and herds, silver and gold, slaves of both sexes, camels and asses. Now Sarah, my master's wife, has had one son, born in ³his father's³ old age, and he is leaving to him all his property. He made me swear that I would not find him a wife from the Canaanites in whose land he is living, but would come to the old home where his family still lived to find a wife for his son. When I asked him what I should do in case the woman refused to follow me, he said, 'Yahweh, in whose presence I live, will prepare the way for you in his own fashion, and the result of your journey will be that you will succeed in bringing a wife for my son from my own family and my father's home. All that is required of you to secure freedom from my curse is to go to my family; if they refuse to grant the request, then you are absolved from the oath.' So when I came to the well to-day, I prayed, 'O Yahweh, God of my master Abraham, if thou wilt indeed make my journey a success, then here I stand by the well; if, when I ask a woman who comes out to draw water, to give me a little to drink, she not only gives me a draught, but also offers to draw for my camels, then may she be the woman whom thou hast appointed for my master's son.' Before the words were well out of my mouth I saw Rebecca coming out with her pitcher on her shoulder and going down to draw water. I asked her for a drink, and she not only lowered her pitcher quickly but also offered to get water for the camels. So when I and they had drunk, I asked her whose daughter she

¹ MT has these words after "happened."

² MT has "came."

³ So LXX; MT has "her."

was, and she told me that she was the daughter of Bethuel the son of Milcah and Nahor. So I fell down and worshipped Yahweh, the God of my master Abraham, because he had led me straight to the niece of my master for his son. Tell me then whether you intend to treat me kindly and honourably or not, that I may know which way to go."

When they heard this, Laban and Bethuel answered, "This is Yahweh's doing; we can say nothing whatever to it. Here is Rebecca; take her with you, to be the wife of your master's son, as Yahweh has said." On hearing this Abraham's slave first bowed down in thanksgiving to Yahweh, and then brought out various articles of silver and gold and clothing which he gave to Rebecca, not forgetting to bestow presents on her brother and mother. Then he and his men had their supper and spent the night there, and in the morning he asked to be allowed to go to his master. And when her mother and brother begged that that the girl might stay with them a few days longer before starting, he said, "Do not stop me, since Yahweh has so far made my journey a success; let me go to my master." They answered that they would call the girl and let her decide. So, calling Rebecca, they asked her whether she would go with the man, and when she agreed, they sent her away with her nurse and Abraham's slave and his men. This is the blessing that they pronounced over Rebecca:

"Our Sister, become thou a thousand myriads!

May thy seed possess the gate of their foes!"

So the man took Rebecca, and she and her maidens followed him on camels. By this time Isaac had moved from ¹the desert of ¹Beer Lahai Roi, and was living in the Negeb. One evening as he wandered in the country, he looked up suddenly and saw camels coming. At the same moment Rebecca, too, looked up, and on seeing Isaac, she dismounted from her camel. Then she asked the slave who it was coming to meet her, and on learning from him that it was his master, she wrapped her veil about her. Then the slave told Isaac all that had happened, so he took Rebecca into ²his tent² and married her, finding in his love for her consolation for the death of his mother.

¹.....¹ So probably LXX; MT "going into."

².....² MT "the tent of his mother, Sarah."

23. OF ABRAHAM'S OTHER CHILDREN.

xxv. 1-6, 18. Abraham married a second wife whose name was Keturah. Her children were Zimran, Jokshan, Medan, Midian, Jishban and Shuah. Jokshan was the father of Sheba and Dedan, and the descendants of Dedan were the Asshurites, the Letushites and the Leummites, while the descendants of Midian were Ephah, Ephher, Hanoah, Abida and Eldaah. These were the children of Keturah. To Isaac Abraham gave all his property, while to the children of his secondary wives he gave presents during his life-time, and sent them away eastwards, so that they should not interfere with his son Isaac, who made his home at Beer Lahai Roi. And (Ishmael) spread from Havilah to Shur, on the borders of Egypt.

24. ON THE BIRTH OF ESAU AND JACOB.

xxv. 21-28. For a long time Rebecca had no children, but at last, in answer to Isaac's earnest entreaties, Yahweh allowed her to become a mother. Even before they were born, the children struggled within her, till she said, "If this is what motherhood means, why has it come upon me?" In her trouble she went to enquire of the oracle of Yahweh, and she was told:—

" Nations twain thou bearest,
Two peoples from thee shall break forth :
The one shall master the other,
The elder the slave of the younger."

At last her time came and the twins were born. The first one was red all over, and as rough as a hairy garment, so he was called Esau.¹ The other was born with his hand gripping Esau's heel, so he was called Jacob.² As the lads grew up, Esau became a hunter, living in the open country, whilst Jacob was a civilised man with a home in a tent; and Isaac, being fond of venison, preferred Esau, whilst Jacob was Rebecca's favourite.

25. HOW ISAAC WENT TO GERAR AND WHAT HAPPENED THERE.

xxvi. 1-22. In consequence of a famine—not the one in the time of Abraham—Isaac went to the Philistine king Abimelech

¹ The meaning of this name is uncertain.

² i.e., "takes by the heel."

at Gerar. There Yahweh shewed himself to him, saying, "Do not go down to Egypt; stay in the land of which I tell you. If you are content to live as a foreigner in the country, then I will stay with you and make you prosperous, giving you and your descendants all this country, thereby fulfilling the oath which I made to your father Abraham. I will make your descendants as numerous as the stars in the sky, giving them all this country, so they shall be the type of prosperity for all the world. For Abraham obeyed me and kept my trust." So Isaac stayed at Gerar, and when its people asked him about Rebecca, he pretended she was his sister, for she was so beautiful that he was afraid that if he admitted she was his wife they would kill him in order to get her for themselves. Time passed and one day Abimelech looked through a window and saw Isaac in familiar intercourse with his wife. So he sent for Isaac, and asked him why he had pretended that she was his sister when all the time she was his wife. Isaac told him he was afraid he might be killed because of her. Then Abimelech said, "What have you been doing to us? One of us might easily have married your wife, and so have brought guilt upon us." So Abimelech issued orders to all his people that anyone who interfered with the man or with his wife should be put to death.

Whilst in that country Isaac engaged in farming, and in that year, through the blessing of Yahweh, he reaped a hundredfold.

So he kept on getting richer and richer, till he had such enormous flocks and herds, and so many slaves, that the Philistines grew jealous of him. They stopped and filled with earth all the wells which the slaves¹ of his father Abraham had dug a generation before. When, therefore, Abimelech asked Isaac to go away because he was too powerful for them, he made his home at Nahal Gerar, where he once more opened the wells they had dug in the days of his father, but which the Philistines had stopped after Abraham's death, giving them the same names as his father had done. But when Isaac's men dug a well and found fresh water, the shepherds of Gerar claimed the water as against the shepherds of Isaac, so they gave it the name of Beer Eshek² because there they vexed one another. They then

¹ So LXX; MT adds "in the days."

² *i.e.*, "well of vexation."

dug another well, and the Philistines claimed that also, so they called it Sitnah.¹ A third time he dug a well, and there was no dispute over this, so it was called Rehoboth,² because, he said, "At last Yahweh has made room for us to expand, and we shall become numerous in the land."

26. HOW YAHWEH APPEARED TO ISAAC.

xxvi. 23-25. From there Isaac went to Beersheba, where Yahweh appeared to him on the night of his arrival, and said, "I am the God of your father Abraham. I am with you, so you have nothing to fear, and I will give you prosperity and make your descendants very numerous for the sake of my servant Abraham." So building there an altar, he worshipped Yahweh, and made his camp near by, whilst his men once more dug a well.

27. HOW BEERSHEBA GOT ITS NAME.³

xxvi. 26-33. One day Abimelech, with Ahuzzath, his chief minister, and Picol, his commander-in-chief, came to Isaac from Gerar. Isaac was surprised to see them, because they hated him and had expelled him from amongst them, so he asked them why they had come. They answered, "We can see clearly that Yahweh is on your side, so we should like to have an agreement with you, confirmed by an oath that you will do us no harm, for we did not hurt you but were kind to you and let you go safely, and now you have received prosperity from Yahweh." Then Isaac prepared a meal for them, in the morning they made an oath to one another, and the Philistines left Isaac safely. That very day his men came to tell him that water had been found in the well they were digging, so they called it Shibeah,⁴ from which comes the modern name Beersheba.

27. HOW JACOB STOLE A BLESSING.⁵

xxvii. 1-45. As Isaac grew old his sight failed, and one day he called Esau, his elder son (and said to him) "Take your weapons, quiver and bow, into the open country, and hunt

¹ *i.e.*, "hostility."

² *i.e.*, "room."

³ Compare p. 59.

⁴ *i.e.*, "oath."

⁵ Compare pp. 61f., 90f.

venison, and bring it me to eat.” But Rebecca heard what Isaac said to his son Esau, and when he had gone out into the open country to hunt venison for his father,¹ she said to her younger son Jacob, “I have this moment heard your father tell Esau your brother to bring him venison, that he may eat in the presence of Yahweh. Now listen to me. (Go to the flock and bring a kid, that I may cook it for you to take to your father to eat.)” Then she took the best clothes of Esau her elder son, for she had them in the house, and dressed her younger son Jacob in them. Then he went in to his father, and Isaac asked his son how it was that he had so quickly found venison.

“Yahweh, your God,” he replied, “drove it in front of me.”

“Are you really my son Esau?” again Isaac asked.

“Yes,” he said.

“Bring it to me, and let me eat some of your venison, my son, so that I may be inspired to bless you.”

So he brought it to him, and he ate it, and he brought him wine which he drank. Then his father Isaac said, “Come here, my son, and let me kiss you,” and when he came, as he kissed him he smelt his clothes, and gave him this blessing:

“See! my son smelleth

As a field that Yahweh hath blessed!

Nations shall serve thee,

Peoples bow down to thee;

Cursed be they that curse thee,

Blessed be they that bless thee.”

Hardly had Isaac finished blessing Jacob (when Esau came in) and asked his father to eat of his son’s venison. Isaac was suddenly terrified, and said, “Who then was it who came in with venison which he brought me, and I ate it and blessed him?” When Esau heard his father’s words, he broke into a loud and bitter cry, “Bless me, also, my father!”² But Isaac was silent,² and Esau cried aloud with bitter tears.

Then Esau thought, “My father will die soon, and then I can kill my brother Jacob.” But Rebecca heard of what her elder son had said, so she sent for her younger son Jacob, and said to him, “I find that your brother Esau means to be revenged

¹ So LXX; MT “to bring it in.”

²² So LXX; MT omits.

on you. Listen to me and fly at once to my brother Laban in Haran, and stay with him for a time, while your brother's anger cools. When he ceases to be angry with you and has forgotten what you have done to him, I will send there and bring you back. I do not want to lose you both on the same day."

28. HOW JACOB FOUND YAHWEH AT BETHEL.¹

xxviii. 10-19. (One night), as Jacob was travelling from Beersheba to Haran, he found Yahweh standing beside him and saying, "I am Yahweh, the God of your father Abraham and of Isaac. I will give to you and to your descendants the land on which you are lying. Your descendants shall be as the grains of the soil, for you shall spread to the east and to the west and to the north and to the south, so that every tribe of men shall regard you and them as the true type of prosperity. I will be with you, and will keep you wherever you go till I bring you back to this land again. I will never leave you till I have done what I have promised." So when Jacob woke up, he said, "Surely Yahweh lives in this place—and I did not know it!" Then he called the place Bethel,² though its earlier name was Luz.

29. HOW JACOB CAME TO LABAN.³

xxix. 1-15. Jacob travelled on, till one day he saw a well in the open country, with three flocks resting beside it. This was the well from which water used to be brought for the flocks, but there was a large stone over the mouth of it, so they used to wait till all the flocks had gathered there, and then roll away the stone to water them, replacing it when they had done. Jacob asked where they had come from, and when they told him they came from Haran, he asked whether they knew Laban, the son of Nahor. They told him they did, so Jacob asked, "Is he well?"

"Yes," they said, "he is; and here is his daughter Rachel coming with his flock."

"It is still too early in the day," he went on, "to collect the sheep for the night; why not water the flocks and go on feeding them?"

¹ Compare pp. 62f.

² i.e., "Home of God."

³ Compare pp. 63f.

“We cannot do that,” they answered, “till all the flocks are here, then they will roll away the stone from the mouth of the well and give the sheep water.” During the conversation Rachel, who was a shepherdess, came up with her father’s flock, and when Jacob saw his cousin with his uncle’s sheep, he came and rolled away the stone from the mouth of the well and gave water to Laban’s flock. Then he kissed Rachel, weeping aloud for joy, and telling her that he was a relation of her father’s, the son of Rebecca. She ran at once to tell her father, and as soon as he heard of Jacob, he in turn ran to meet him with embraces and kisses. Then he brought him into his house, and Jacob told him his whole story. When Laban heard it he said, “You really are the nearest of relatives to me,” so Jacob stayed with him for about a month.

30. HOW JACOB GOT HIS WIVES AND CHILDREN.¹

xxix. 18-xxx. 24. Jacob fell in love with Rachel, and offered to be Laban’s servant for seven years in return for her hand. Laban answered, “It is better for me to give her to you than to anyone else; stay here with me.” He loved her so much that the time seemed very short to him, but at last the day came when he could say to Laban, “My time is up; let me marry my bride.” So Laban invited all the people of the place to the wedding feast, but when the evening came it was his daughter Leah instead of Rachel whom he married to Jacob. The next morning Jacob found out that it was Leah, and remonstrated with Laban, charging him with having cheated him because he had bargained for Rachel. Laban said, “That would have been impossible; in our country the elder daughter is always married first. But if you will finish the week’s festivities, then we will give you Rachel also, on condition that you give me seven years more service for her.” Jacob agreed, and at the end of the week he married Rachel, whom he loved more than Leah, and willingly gave another seven years’ service for her.

Yahweh found that Leah was disliked by her husband, so, while Rachel was childless, he gave Leah children. She called her first child—a boy—Reuben,² thinking that Yahweh had looked at her distress, and that her husband would now love

¹ Compare pp. 63f.

² *i.e.*, “See! a son.”

her. She then had another son, to whom she gave the name Simeon,¹ "For," she said, "Yahweh has given me this because he heard that my husband did not like me." When her third son was born she said, "I have given my husband three sons; he will certainly be attached to me now." So she called him Levi.² Then she had a fourth son, whom she called Judah,³ saying, "This time I will praise Yahweh"; and after his birth she had no more children for a time.

When Rachel realised that she was having no children (she gave her slave Bilhah to Jacob) that she might have children by her. Leah, too, found she had no more children, so she gave her slave Zilpah to Jacob to marry. Zilpah had a son, and Leah said, "Good luck," and called him Gad.⁴ Then Zilpah had another son, and Leah said, "How happy! What happiness is mine! The women will call me happy," so she gave him the name of Asher.⁵

During the wheat harvest, Reuben went into the open country, where he found some mandrakes which he brought to his mother Leah. Rachel asked her to give her some of her son's mandrakes. Leah answered, "Is it not enough for you to take away my husband, that you should want to take away my son's mandrakes as well?" Then Rachel offered to let her spend the night with her husband in return for some of her son's mandrakes, and when Jacob came home from the country in the evening, Leah met him outside and told him of the bargain she had made with her son's mandrakes, and how he must spend the night with her. . . .⁶ and she called the second Zebulun,⁷ thinking that now she had had six sons, her husband would never desert her. She also had a daughter whom she called Dinah.

About the same time (Yahweh) also allowed Rachel to have a son, whom she called Joseph,⁸ saying, "May Yahweh give me another!"

¹ *i.e.*, "hearing."

² *i.e.*, "attachment."

³ *i.e.*, "praise."

⁴ *i.e.*, "luck."

⁵ *i.e.*, "happy."

⁶ A portion of the narrative has not been preserved.

⁷ *i.e.*, "gift," or "honour."

⁸ *i.e.*, "may he add."

31. HOW JACOB GOT HIS FLOCKS.¹

xxx. 25-43. After the birth of Joseph, Jacob asked Laban to let him go back to his own home. Laban answered, "Let me beg of you to stay here as a favour to me. I have been taking omens, and I find it is on your account that Yahweh has sent me prosperity."

Jacob said, "You know how I have served you, and how your flocks have grown under my care. When I came, you had only a little; now it has expanded into a great deal, for Yahweh has brought you prosperity wherever I have been. Is it not time that I did something for my own family?"

"What shall I give you?" asked Laban.

Jacob replied: "You need give me nothing; if you will do what I ask you, I will undertake the care of² your sheep again. I only ask that you shall separate from them all the spotted and speckled animals, and all the black lambs." At once Laban removed all the spotted and speckled goats with white on them, both male and female, and all the black lambs. These he handed over to his sons, sending them three days' journey away from Jacob, who now had charge of all the rest of Laban's flock. Then Jacob took switches of poplar, almond and plane, and peeled off the bark in patches, so as to show the white. These prepared switches he put before the sheep in the water troughs when they came to drink in the breeding season, so that they bred amongst the switches. The result was that the young were spotted and speckled, and Jacob set these apart, not including them with Laban's flock, but making a flock of his own. He used to put the switches in the troughs when the stronger animals were breeding, but not in the case of the weaker ones, so that the delicate beasts were Laban's and the hardy ones Jacob's. Thus his property grew rapidly, and he became rich in flocks, in slaves of both sexes, in camels and in asses.

32. HOW JACOB LEFT LABAN.³

xxxi. 1-53. As time went on, Jacob heard of the complaints of Laban's sons, "Jacob has taken all our father had; it is out of our father's property that he has gained all

¹ Compare p. 64. ² So LXX; MT adds "I will watch over."

³ Compare pp. 64ff.

this wealth," whilst Ya'weh bade him go back to his native land and his father's home, at the same time promising to be with him. So one day, when Laban had gone to shear his sheep, Jacob fled with all his property across the Euphrates and travelled towards the Gilead hills. Laban pursued him and camped on Mount Gilead, whilst Jacob camped on Mizpah.

(Laban said) "Why did you deceive me by stealing away in flight without telling me? I would have set you on your way with happy song and the music of tambourine and harp."

(He answered) "I was afraid you would take your daughters from me."

Then Jacob grew angry and began to accuse Laban, "Twenty years was I with you; your sheep and goats never failed with their young, I never ate your rams, I never brought you animals that had been torn by wild beasts—I bore the loss myself, and you always used to take the full price from me, whether it was lost by day or by night. I have perished with heat by day and with cold by night, and small has been my sleep. Come, let us make an agreement, you and I, building a heap of stones as a memorial." So, at Jacob's orders, his kinsmen gathered stones into a heap, by which they ate a solemn meal. Laban called the heap "Jegar Sahaduthah,"¹ and Jacob "Gilead,"² "For," he³ said, "this heap is a witness between us." Laban answered, "Yes, this heap of stones which I have built is witness; I will not pass this heap to attack you, and you shall not pass it to attack me. May the God of Abraham and the God of Nahor³ judge between us!"

33. HOW JACOB MET ESAU, AND WHAT HAPPENED AT PENUEL.⁴

xxxii. 4-xxxiii. 17. Jacob sent messengers ahead of him to Esau his brother in the land of Seir, telling them to give this message to Esau: "I, your servant Jacob, have been visiting Laban, and during the years that I have spent with him I have gained cattle and asses and flocks and slaves, both male and female; therefore I am now sending to tell you, in the

¹ Both these names mean "heap of witness."

² MT has "Laban."

³ So LXX; MT adds "the God of their fathers."

⁴ Compare pp. 66f.

hope that you may regard me with favour." When the messengers returned, they told Jacob that they had come to his brother Esau, and found him coming to meet Jacob with an escort of four hundred men. Terrified and distressed by the news, Jacob divided into two companies all the people who were with him, also the flocks, the herds and the camels, in the hope that if Esau found and destroyed one of them, the other might escape. Then he prayed this prayer: "O Yahweh, God of my father Abraham and of my father Isaac, who didst bid me return to the land of my birth that thou mightest grant me prosperity, too small am I for all the acts of kindness and fidelity which thou hast shown to me. With nothing but my staff I crossed this Jordan, and now I have grown into two companies. Save me, I beseech thee, from the grasp of my brother Esau, for I fear lest he come and smite me, mothers and children too. But thou didst promise to grant me prosperity, and to make my descendants as the sands on the sea-shore, whose grains are too many to be counted." So he stayed where he was that night.

During the night he took his two wives, his two female slaves and his eleven children and sent them across the ford of the Jabbok, whilst he himself was left alone on the other side. There a man wrestled with him until daybreak, and as he wrestled the socket of Jacob's thigh was put out. Then the man asked him what his name was, and when he said "Jacob," he said, "Your name shall no longer be Jacob; from now onward it shall be Israel,¹ because you have successfully wrestled with God and man." And as the sun rose, he crossed Penuel, limping because of his thigh. That is why even the modern Israelites do not eat from the socket of the thigh, because it was there on the nerve of the thigh he touched Jacob.

When Jacob saw Esau coming with his four hundred men, he arranged his children with their respective mothers, putting the slave-wives and their children in front, then Leah and her children, and finally Rachel and Joseph, whilst he himself went on in front of them all, bowing low seven times as he approached his brother. But Esau ran to meet him, falling on his neck with tears of joy. When he saw the women and children, he asked who they were.

¹ *i.e.*, wrestler with God."

So the slave-wives and their children came up with low bows ; then, in the same way, Leah and her children and Joseph and Rachel.

Then Esau asked, " What was the company I met ? "

And Jacob replied, " I sent them in the hope of securing your favour."

Esau said, " I have all I need, brother, keep what is your own."

But Jacob pressed him with the words, " Not so ! If you really regard me with favour, accept this present from me," and at last he agreed to take it. Then Esau said, " Let us move forward, while I go in front." This Jacob refused, saying, " You can see for yourself that the children are tender-footed, and that I have with me suckling sheep and cattle who will all die if they are over-driven even for a single day. Go on ahead, I beg of you, and I will follow slowly, at the pace of the flocks and the children, to rejoin you at Seir." " But at least," said Esau, " let me give you some of my men as escort." When Jacob again begged to be excused Esau turned back at once towards Seir, while Jacob moved to Succoth. There he built a house for himself, and sheds for his cattle, so the place received the name of Succoth.¹

34. HOW SIMEON AND LEVI SLEW THE SHECHEMITES.²

xxxiv. 3-31. (Shechem, the son of Hamor) became enamoured of Dinah, the daughter of Jacob, and so strong was his passion for the girl that he carried her off and ravished her by force. The news came to Jacob, but as his sons were all away in the country with the sheep, he remained quiet till they came back. When they heard of it, they came home in bitter sorrow and hot anger, for the violation of Jacob's daughter was a scandalous folly which had no place in Israelite life. Shechem, however, said to her father and brothers, " If you will regard me with favour, I will do whatever you may tell me. Make the marriage price as high as ever you please, and I will comply with your demands, if you will allow me to marry the girl." But

¹ i.e., " sheds."

² Compare pp. 67f.

Jacob's sons could not forget what Shechem had done to their sister, so they gave him a deceitful¹ answer. The young man fulfilled their conditions without delay, for he was deeply in love with Jacob's daughter, and was the most important member of his family. But two of Jacob's sons, Simeon and Levi, who were Dinah's full brothers, went sword in hand into the unsuspecting city, and massacred every male indiscriminately, including Shechem,² and carried Dinah off from his house, because he³ had ravished their sister. Then Jacob said to Simeon and Levi, "You have brought terrible trouble on me, for you have given me a most unsavoury reputation in the country. Our numbers are small and if they combine against us they will utterly destroy me and my family." But they replied, "Surely we could not let him treat our sister as a harlot ?"

35. HOW REUBEN SINNED.

xxxv. 21, 22. Moving thence, Israel camped on the further side of Migdal Eder. And there one day Reuben committed incest with his father's secondary wife, Bilhah. When Jacob heard of it . . .⁴

36. OF THE KINGS OF EDOM.⁵

xxxvi. 31-39. The following are the kings who ruled in Edom before the establishment of the Israelite monarchy: The first king of Edom was called Bela, whose city was named Dinhabah. After his death, Jobab, the son of Zerah of Bozrah succeeded to the throne. After his death Husham of Teman succeeded to the throne. After his death Hadad, the son of Bedad, succeeded to the throne. It was he who defeated the Midianites in Moabite territory, and the name of his city was Avith. After his death Samlah from Masrekah succeeded to the throne. After his death Saul from Rehoboth Hannahar succeeded to the throne. After his death Baal Hanan, the son of Akbor, succeeded to the throne. After his death Hadad succeeded to

¹ MT omits.

² MT prefixes "Hamor and."

³ MT "they."

⁴ The continuation of this narrative has not been preserved.

⁵ Compare pp. 92f.

the throne. His city was Peor,¹ and his wife's name was Mehetabel, the daughter of Matred, the son² of Me Zahab.

37. HOW JOSEPH WAS SOLD INTO SLAVERY ³

xxxvii. 3-35. Israel was an old man when Joseph was born, so he loved him more than he did any other of his sons, and shewed his preference by making him a long-sleeved coat. And when his brothers found he was his father's favourite, they hated him. One day, when the brothers had gone to feed their father's flock in Shechem, Israel said to Joseph, "Your brothers have gone to Shechem to feed the flock; come, let me send you to them." So he sent him from the valley of Hebron to Shechem. There a man found him wandering in the open country, and asked him what he was looking for. He answered, "I am looking for my brothers; can you tell me where they are?" The man said, "They are at Dothan, for I heard them say, 'Let us go to Dothan.'"

So Joseph followed them and found them there. Before he came near them they began to discuss killing him, but Judah,⁴ on hearing them, tried to save him from them, and said, "No; do not let us take his life." So when Joseph reached them, they stripped him of the long-sleeved coat he was wearing, and then they saw an Ishmaelite caravan, with camels loaded with gum and balm and labdanum, which they were taking down to Egypt. Thereupon Judah said, "What good will it do us if we kill our brother and hide his death? Let us sell him to the Ishmaelites, rather than lay violent hands on him. After all, he is our brother, our own flesh and blood." So the brothers agreed and sold Joseph to the Ishmaelites for thirty pieces of silver. Then they killed a goat and dipped Joseph's long sleeved coat in its blood, and sent it to their father with this message, "We found this; look well at it and see if it is your son's coat or not." When he looked at it he cried, "It is my son's coat. Oh! Joseph has become the prey of some animal!" All his sons and daughters tried to console him, but he would have none of their comfort, but said, "I will mourn till I go down to Sheol⁵ to meet my son." So his father wept for him.

¹ So LXX; MT "Peo."

² So LXX; MT "daughter."

³ Compare pp. 69f.

⁴ MT "Reuben."

⁵ The underground home of the dead, an idea very similar to the Greek "Hades."

38. OF JUDAH'S FAMILY.

xxxviii. 1-30. During this period Judah separated from his family, and made friends with an Adullamite named Hirah. Whilst with him he saw and married the daughter of a Canaanite named Shua. A son was born to them, to whom he gave the name of Er, and there followed a second son named Onan and finally a third named Shelah, who was born whilst Judah was living at Kezib. Later Judah married Er his eldest son to a woman named Tamar, but Er displeased Yahweh, who slew him. Thereupon Judah told Onan to marry his brother's widow, and to play the part of brother-in-law by bringing up a family in his brother's name. But Onan, realising that children of the marriage would not be counted as his, took steps to prevent conception, which so displeased Yahweh that he killed him also. Then Judah, fearing that the third son might perish like his brothers, told Tamar to go back to her own home and wait there till Shelah was grown up. This she did.

Years passed. Judah's wife, the daughter of Shua, died, and after the funeral and mourning ceremonies were over, he went up to Timnah with his friend Hirah of Adullam to shear his sheep. Tamar realised that though Shelah was now grown up she had not been given to him in marriage, so, when she heard that her father-in-law was going to Timnah to shear his sheep, she exchanged her widow's costume for that of a sacred prostitute, and sat by the roadside at the gate of Enaim on the way to Timnah. She had, of course, covered her face with her veil, so that when Judah saw her he took her for a prostitute. Not knowing that she was his daughter-in-law, he stopped and asked her for an assignation. She asked what price he was prepared to pay.

"I will send you a kid from the flock," he said.

"Will you give me a deposit till you send it?"

"What deposit shall I give you?"

"Your signet ring and cord and the staff you are carrying."

So on these terms he had his will, and then Tamar went back and exchanged the prostitute's veil for her widow's costume.

When Judah sent his friend the Adullamite with the kid to recover the deposit from the woman, he could not find her.

So he asked the people of the¹ place where the prostitute was who sat by the roadside at Enaim, but they denied that there had ever been one there. He then went back to Judah, and told him he could not find her, and that the people of the place denied that there was any sacred prostitute there at all. Judah said, "Well, I sent her the kid and you could not find her; she must keep the things, for we cannot have a scandal."

Three months later Judah was told that his daughter-in-law, Tamar, had been guilty of incontinence and was about to have a child. He ordered her to be brought out and burnt. But when she was brought out for execution, she sent a message to her father-in-law, and said, "The father of my child is the man to whom this signet ring, cord and staff belong; look at them, and see whose they are." So Judah looked at them, and acknowledged that she was in the right rather than he, because he had not given her to Shelah. But he had no more intercourse with her.

When her time came, twins were born, and one of them put out his hand. The nurse bound a scarlet thread round it, in order to know which was the elder. But he drew his hand back and his brother was born first. Then the nurse said, "What a violent breaking out!" so he was called Perez.² Then came his brother with the scarlet thread on his wrist, so he was called Zerah.³

39. HOW JOSEPH MET TROUBLE IN EGYPT.⁴

xxxix. 1-23. When Joseph was taken to Egypt, he was bought by an Egyptian from the Ishmaelites who had taken him down there. With Yahweh's help he prospered while he remained in the house of his Egyptian master, and when the man realised these facts he shewed him favour, making him first his personal servant and then the superintendent of all his property. From that time onwards Yahweh sent prosperity on the house of the Egyptian for Joseph's sake, his blessing resting on all his indoor and outdoor property alike. So he left everything except the food he ate in Joseph's hands, and no longer exercised any supervision over anything.

¹ So LXX; MT "her."

² i.e., "Breaking."

³ The meaning of the name is not clear.

⁴ Compare p. 70f.

Joseph was so handsome that after a time his master's wife fell in love with him, and made improper advances to him. He refused, saying to her, "My master takes no account of anything in his house, leaving everything in my hands. There is no one who holds a higher position in the household than I do; you alone—and that because you are his wife—has he withheld from me. I cannot sin against God by committing such a crime." So, though she pressed him daily, he refused to listen to her repeated solicitations. But at last he went indoors one day to do his work when there was no man of the household about, and she caught hold of his coat and urged him to commit adultery with her. So he slipped out of his coat and ran out of the house. Finding that he had left the house, leaving his coat in her hands, she called the men of the household and said to them, "See how he has brought this Hebrew fellow in to insult us! He has just come in to outrage me, so I screamed, and when he heard me scream he dropped his coat beside me and rushed out of the house." So she put his coat away till her husband came in, and then told him the same story—"That Hebrew slave whom you brought home one day came in to insult me, and when I screamed, he dropped his coat beside me, and rushed out of the house." When his master heard what his wife had to say about the conduct of his slave, he was very angry, and threw Joseph into the prison where state criminals were confined.

Whilst Joseph was in prison, Yahweh was still with him, and continued to shew him kindness, so that the governor of the prison treated him well. In fact, he gave Joseph complete charge over all the other prisoners, and he was the person who did everything that was done in the prison. The governor exercised no oversight of anything that he entrusted to him, because Yahweh was with him and everything he did succeeded.

40. HOW JOSEPH'S FORTUNE WAS MADE.¹

xl. 1-xli. 57. One day the court butler and baker offended their master, the king of Egypt (and were thrown into) the prison where Joseph was. Whilst they were there (Joseph asked them, if they were released, to try) to secure his freedom. (The butler was liberated, and eventually, in Pharaoh's hearing,

¹ Compare pp. 71ff.

said) "At last I have remembered my fault." (He then asked for Joseph's release) and they brought him hastily out of the dungeon. (In Pharaoh's presence he foretold years of plenty), to be followed by years of famine so severe that the plenty would be entirely forgotten. He therefore advised Pharaoh to appoint officials all over the country to collect the harvests of the good years and store them up in the cities. This store would serve as a protection for the land of Egypt during the seven years of famine which were to follow. Pharaoh said to his courtiers, "Where can we find a man so full of divine wisdom as this man is?" Then turning to Joseph, he said, "I hereby appoint you overseer of the whole land of Egypt." So saying he took the signet ring from his finger and put it on that of Joseph, thus setting him in authority over the whole land of Egypt. Then he said to Joseph, "Whilst I keep for myself the supreme power, no man shall move hand or foot in all the land of Egypt without your consent." Then Pharaoh gave him the name of Zaphnathpaaneah, and married him to Asenath, daughter of Potiphara the priest of On.

Then Joseph went through all the land of Egypt, and gathered all the crops of the land of Egypt for seven years, storing in each city the produce of the country round it, quantities far too great to be counted. When the seven years of plenty were over, the seven years of famine which Joseph had foretold began. As the famine grew severe in Egypt, the people appealed to Pharaoh for food, and he told them to go to Joseph and obey his instructions. Then Joseph opened the granaries¹ and sold corn to the Egyptians who were in the grip of the famine, and as the famine was universal, everyone came to Egypt to buy corn of Joseph.

41. HOW JACOB'S SONS CAME TO EGYPT AND FOUND JOSEPH.²

xlii. 2-xlv. 28. One day (Israel) said to his sons, "I hear there is corn in Egypt; go there and buy us a little food to save our lives." (But he would not let Benjamin go with them) for fear some harm might come to him. So, because the famine was very severe in Canaan, the sons of Israel came down to

¹ So LXX; MT "all that was in them."

² Compare pp. 74ff.

Egypt with the rest. When Joseph saw his brothers, he recognised them, but he treated them as if he were a stranger, asking them harshly where they had come from.

“From Canaan,” they said, “to buy corn.”

“Not so ; you have come to find out the weak points in the land.”

They said, “No, my Lord, we have come to buy corn. We are all of one family.”

But Joseph insisted that they had come to find out the weak points in the country. (He then asked if they had another brother, and when they told him they had, he said, “Unless you bring your brother with you, you shall never be allowed to see me again.” With that he ordered the corn to be given to them and dismissed them.) When they stopped for the night, one of them opened his sack to feed his ass, and found his money in the mouth of his sack, and when he told his brothers what had happened their hearts sank.

The famine still continued to be severe, so when they had exhausted the corn which they had brought from Egypt, their father said to them, “Go again and buy us a little corn.” “But,” he added, “my son shall not go with you. His brother is dead and he is all I have left ; if any harm were to befall him on the journey, you would have sent my grey head to Sheol with sorrow.”

Then Judah said, “The man absolutely insisted to us that we should not be allowed to see him again unless our brother was with us. If you are ready to let him come with us, we will go to buy you food ; otherwise it is impossible, for he told us we should on no account be allowed to see him unless our brother was with us.”

“Why did you bring this trouble on me,” said Israel, “by telling him you had a brother ?”

“We could not help it,” they answered ; “the man asked us about ourselves and our family—was our father still living ?—had we another brother ?—we only answered his questions. How could we possibly tell that he would insist on our bringing our brother down with us ?”

Then Judah said to Israel his father, “Let the lad go in my charge ; only let us start at once, and save our lives and yours and those of our little ones. I will be surety for him, so that

you may hold me responsible. If I do not bring him back to you and set him before you, I will bear the guilt of it as long as I live. If we had not wasted so much time we should have been there and back the second time by now."

Then Israel their father said to them, "If there is no alternative, this is what you must do. Take a little of the produce of the land—a little balm, honey, gum, nuts, almonds—and offer it as a present to the man. Take also double the money so as to include that which was returned in the mouths of your sacks; it may have been a mistake. If I am bereaved, I am bereaved."

They took this present and the double money, and went down to Egypt with Benjamin. At last they found themselves in the presence of Joseph, and when he saw Benjamin with them, he told his steward to take them to his own house, and to kill and cook meat, for he would eat with them at midday. The man did as Joseph told him, and brought them into the house. Finding where they were being taken they were frightened, and said, "We are being brought into the house; it is so that he may get us absolutely into his hands and take us and our asses into slavery because of the money which found its way back into our sacks last time." So they went up to Joseph's steward at the door of the house, and said to him, "Sir, we came down to buy corn once before, and when we reached the first camping-place, we opened our sacks and found our money—full weight—in the mouths of our sacks, so we have brought it back. We have also brought more money to buy corn with; we do not know who put the money in the mouths of our sacks." He answered, "It is all right; do not be afraid, it must have been your God and the God of your ancestors who put treasure in your sacks. I had your money." With this he brought them into Joseph's house, and gave them water to wash their feet and fodder for their asses. But they put the present they had brought on one side till Joseph should come in, for they had heard that he¹ would have his meal there. So when he came in they produced the present² and bowed low before him. Then he asked,

¹ So LXX; MT "they."

² MT adds: "which was in their hands into the house."

“Are you well? And the old father of whom you told me, is he still living?” They answered, with another bow, that he was well and was still alive. Then he saw Benjamin, his own full brother, and said, “Is this your youngest brother of whom you told me? God be gracious to you, my son!” With these words, Joseph rushed out, for his heart was deeply stirred at the sight of his brother, and he was on the point of breaking into tears. He betook himself to an inner room, where he gave vent to his emotions, then he washed his face and came back with his feelings under complete control. At his order the meal was served, separately for him and for them and for the Egyptians who shared it, for to Egyptians it would be a disgusting thing to sit at the same table with Hebrews. Joseph’s brothers were arranged in his presence in order of age, and they were amazed at the arrangement. During the meal he sent portions from his own table to each of them, and to Benjamin he sent five times as much as to any other. So they ate merrily with him.

Joseph then ordered his steward to fill the men’s sacks as full as they would hold with food, placing each man’s money in the mouth of his sack. In the mouth of the sack belonging to the youngest he was to put not only the money for his corn, but also Joseph’s silver cup. The steward did what Joseph told him, and in the morning the men and their asses were sent on their way. They had not gone far, when Joseph said to his steward, “Run at once after these men, and when you overtake them, ask them why they have returned evil for good. ‘Is not this,’ say, ‘the cup from which my lord drinks, and which he uses for divination, that you have taken? It is a wicked thing you have done.’” The steward did what Joseph told him, and they said to him, “Sir, why do you speak to us like this? We should never think of doing such a thing. Why, we even brought back the money we found in our sacks; how could we steal silver and gold from your master? If it is found in possession of any of us, that man shall die, and the rest of us will become slaves to your master.” He answered, “Very well; it shall be as you say. If the thing is found in the possession of any of you, he shall become my slave, while the rest of you are held innocent.” Then they all hastily let down their sacks to the ground and opened them, searching them from

that of the eldest to that of the youngest, so finally the cup was found in Benjamin's sack.

On this discovery they tore their mantles, and, loading their asses, went back to the city. Joseph was still in the house when Judah and his brothers came in, and they flung themselves on the ground before them. He said to them, "What is this that you have done? Did it not occur to you that such a man as I would certainly use divination?" Judah said, "What can we say to my lord? How can we speak? How can we prove our innocence? God has discovered our crime and we are all your slaves, we and he in whose possession the cup was found." He answered, "I could not think of such a thing; the man on whom the cup was found shall become my slave; the rest of you may go safely to your father."

Then Judah approached him and said:

"O my Lord! May your slave speak a word in your ear without giving offence? For you are to us what Pharaoh is. Your lordship asked us whether we had a father or a brother, and we said we had an aged father, and that there was a son who had been born to him in his old age, who, since his brother's death, is the only surviving son of his mother—he is his father's darling. You then told us that we must bring him down here that you might see him. We said the boy could not leave his father, for if he did, the old man would die. But you told us that unless our youngest brother came with us, we should on no account be allowed to see you again. We went back to our father and told him what you had said, and after a while he bade us come down again to buy a little food. We said, 'We cannot; if our youngest brother comes with us we can, but otherwise we shall on no account be allowed to see the man.' Our father said, 'You know that my wife had only two sons; one of them went out one day, and I have always believed that he became the prey of some wild animal, for I have never seen him since. Now you would take this one also from me, and if any disaster befall him, then you will bring down my grey head to Sheol with calamity.' Now when I go back to my father without the boy—his life is bound up with the lad's,—when he sees that the boy is not with us, he will die, and we shall have brought our father's grey head down to Sheol with sorrow. I am surety for the lad with my father, and I have promised

that if I do not bring him back, I will bear my guilt as long as I live. Let me, then, stay here as your slave, in the boy's place, and let him go back to his father. How can I return to my father without the lad, and face the agony which will fall upon him ? ”

Then Joseph could no longer control himself in the presence of the bystanders, and sent them out. Then he broke into tears, and the Egyptians¹ heard him weeping. He said, “ I am Joseph, whom you sold into Egypt. Do not be distressed because you sold me here, for the result has been to keep your family alive in the land. (Tell my father to come) and live in the land of Goshen, and describe all my splendour in Egypt to him, and all you have seen. Only be quick ; bring my father here.” Then he fell weeping on the neck of his brother Benjamin, and Benjamin wept on his neck. (So they sent and told) Israel, and he said, “ It is enough ; Joseph my son is still alive ; I will go and see him before I die.”

42. HOW ISRAEL CAME TO EGYPT.²

xlvi. 1-xlvii. 6. So Israel set out on his journey, taking all his property with him. He sent Judah to the land of Goshen to Joseph, to appear³ before him. When he reached that country Joseph had his chariot harnessed, and went up to meet his father Israel in Goshen. When he appeared before him he fell on his neck, and wept and wept again. Israel said to Joseph, “ Now I can die, for I have seen you, and know that you are still alive.” Then Joseph said to his brothers,⁴ “ I will go and tell Pharaoh that my brothers and my family, who have hitherto lived in Canaan, have now come to me, bringing their flocks and herds with them, for they are shepherds and graziers. So when Pharaoh sends for you and asks what your occupation is, tell him that you and your ancestors have been shepherds and graziers all your lives. The Egyptians have a horror of shepherds, so you will certainly be allowed to live in Goshen.” Then Joseph went to tell Pharaoh that his father and brothers,

¹ So LXX ; MT “ Egypt.”

² Compare pp. 76f., 95.

³ MT “ to give instructions.”

⁴ So LXX ; MT adds “ and to his family.”

with all their sheep and cattle and other property, had come from Canaan, and were then in Goshen. He had taken five of his brothers with him, and presented them to Pharaoh, who asked what their occupation was. They replied, "We and our ancestors have been shepherds all our lives. We have come to settle for a time in this country, for the famine is so severe in Canaan that there is no pasture for our flocks. May we have your permission to settle in Goshen?" Pharaoh said to Joseph, "They may settle in Goshen, and if you know of any competent men amongst them, appoint them to take charge of my own flocks."

43. HOW JOSEPH MADE ALL THE EGYPTIANS SERFS.

xlvi. 13-26. By this time the famine was so severe in Egypt and Canaan, that all food supplies failed, and the whole land languished. In return for the corn men bought from him, Joseph collected all the money in Egypt, and stored it in the royal coffers. When all the money in Egypt and Canaan was exhausted, all the Egyptians came to Joseph and said, "Give us food, or we shall die before your very eyes, for we have no more money." Joseph answered, "If that is so, I will accept your cattle 'in exchange for food.'" So they brought their live stock, horses, sheep, cattle, asses, to Joseph in exchange for the food he gave them, and during that year he secured all their live stock in return for bread. At the end of that year and the beginning of the next they came again and said, "We can hide nothing from you; our money has gone and you now have all our cattle, we have nothing left except our bodies and our land. We would ask you, then, to accept both in exchange for food; why should we and our land perish before your eyes? If only you will give us seed so that our lives may be spared and our land may not become desert, our persons and our land will become Pharaoh's absolute property." So Joseph bought all the land in Egypt for Pharaoh, for men were suffering so in the grip of famine that every one sold his estate, and the whole country passed into Pharaoh's hands, whilst he made the people themselves serfs from one end of the land to the other. The priests'

..... So LXX; MT omits.

and, however, he could not buy, for it was one of their perquisites to live on the customary allowance that Pharaoh had always made them, so that their land did not come into the market. Joseph said to the people, "I have bought you and your land to-day for Pharaoh; here is seed with which you are to sow the land. One fifth of the crop you shall give to Pharaoh and four-fifths you shall keep for sowing and to feed yourselves and your households." They said, "You have saved our lives, and we would win your favour; we will become Pharaoh's serfs." Thus Joseph instituted the modern practice whereby a fifth of the produce of the land goes to Pharaoh, the land of the priests alone being exempt from Pharaoh's claims.

44. HOW ISRAEL DREW NEAR THE TIME OF HIS DEATH.¹

xlvi. 29-xlviii. 20. Feeling at last that death was near, Israel called his son Joseph to him and said, "If you love me, take a solemn oath, with your hand under my thigh, that you will prove your love and fidelity by not burying me in Egypt. Let me rest with my ancestors; take me up from Egypt to bury me in their tomb." He said, "I will do as you have said." Then, at his request, Joseph took the oath, and Israel bent over the head of his bed.

Recovering his strength, Israel sat upon the bed and said, "Bring (your children) to me, that I may bless them." Now old age had dimmed his eyes almost to blindness. So Joseph brought his two sons, and presented them with his own right hand facing Israel's left, so that Manasseh was at his left hand but on Israel's right. But Israel crossed his hands and laid his right hand on Ephraim's head, and his left hand on Manasseh's, though he was the elder. When Joseph saw his father lay his right hand on Ephraim's head, he was distressed, and would have moved the hand from Ephraim's head to Manasseh's, saying, "That is wrong, father; this is the elder, lay your right hand on his head." But his father refused, and said, "I know, my son, I know; he shall indeed become a great people, but his younger brother shall be greater than he, for his descendants shall fill the whole world." And he at once blessed them, putting Ephraim before Manasseh.

¹ Compare pp. 77f., 95f.

45. HOW ISRAEL BLESSED HIS SONS.

xlix. 1-27. Then (Israel) said, "Gather together, that I may tell you what shall happen to you in ages to come :—

Gather and hear, sons of Jacob,
Give ear to Israel, your father.

Reuben, my firstborn art thou,
My strength, the firstfruits of my manhood ;
Excelling in pride and in passion,
Wanton as water—excel not !
To thy father's bed went'st thou up,¹
Then defiledst the couch of thy parent.

Brethren are Simeon and Levi,
Weapons of crime are their daggers ;
Let my soul never enter their council,
Nor my spirit be one in their gatherings :
In their anger they massacre man,
In their pleasure they mutilate oxen.
A curse on their wrath—it is passion,
On their fury—for it is cruel.
As spoil I divide them in Jacob,
In Israel I scatter them.

Thee, Judah, thy brethren shall praise,
Falls thy hand on the neck of thy foes,
Lowly greet thee the sons of thy father ;
The whelp of a lion is Judah,
From the prey, O my son, thou ascendest.
As a lion he stoopeth, yea, croucheth,
An old lion—who may bestir him ?
From Judah the sceptre departs not,
Nor his staff from between his feet.
Until Shiloh come,
Him shall the peoples obey.
To the vine he bindeth his ass,
To the red vine his she-ass's foal ;

¹ MT "he went up."

He washeth his garments in wine,
In the blood of the grapes his raiment ;
Darker than wine are his eyes,
And whiter than milk are his teeth.

By the sea shall Zebulun dwell,
By the shore of the ships is his home,
With his flanks upon Zidon.

An ass big-boned is Issachar,
Between the panniers he croucheth ;
And he seeth that rest is good,
And that the land is pleasant ;
His shoulder he giveth to burdens,
A labouring slave he becometh.

Dan shall judge his people,
As one of the tribes of Israel ;
A serpent be Dan by the roadside,
A viper beside the path ;
The heel of the steed he biteth,
Backward his rider falleth.

For thy salvation, O Yahweh, do I wait.

Gad—the raiders shall raid him,
And he shall raid their rear.¹

Asher¹—his food is rich,
And dainties royal he provideth.

A free-ranging hind is Naphtali,
Fair are the fawns² she bestoweth.

A fruitful bough is Joseph,
A fruitful bough by a well,
. . . .³ by a wall.

¹.....¹ So LXX ; MT “ the rear. From Asher.”

² So LXX ; MT “ words.”

³ MT has some words which, in the present state of our knowledge, are unintelligible.

Bitterly shot they at him,
 The archers tried him sorely ;
 But steadfast remaineth his bow,
 And supple¹ his arms and his hands,¹
 Through the hands of the mighty of Jacob,
 And the name of the rock of Israel,
 Through the God of thy father that helpeth thee,
 Through El² Shaddai who doth bless thee,
 Blessings of heaven above,
 And blessings of Ocean³ beneath,
 Blessings of breast and of womb,
 Blessings ancestral—great are they,—
 Blessings of mountains eternal,
 Produce of hills everlasting—
 Be these on the head of Joseph,
 On the brow of the Prince of his brethren.

Wolf-like doth Benjamin raven ;
 At morn the prey he devoureth,
 At eve the spoil he divideth.”

46. HOW ISRAEL DIED AND WAS BURIED.⁴

xlix. 33-l. 14. So (Israel) lifted his feet into the bed (and died). Then Joseph fell on his face weeping and kissing him, and ordered the physicians amongst his slaves to embalm his father. This they did, spending forty days over the task, which is the usual period. Then Joseph said to the officers of Pharaoh's household, “ I beg of you to prove your favour to me by speaking to Pharaoh, and by telling him of the oath, which my father exacted of me as he lay dying, that I would bury him in the tomb he had prepared in Canaan, and to say that now I would go to bury my father and return.” Pharaoh gave him permission to go and bury his father in accordance with his oath, so Joseph went up for the purpose. With him went all Pharaoh's servants, the officers of his household, all

¹ ... MT “ the arms of his hands.”

² So LXX ; MT omits.

³ MT inserts “ crouching.”

⁴ Compare pp. 78, 96.

the officials of the land of Egypt, Joseph's own family and that of his father—women and children and flocks and herds were left in Goshen. Chariots and horsemen, too, were with them, and there was a very large caravan. At length they came to Goren Haatad beyond the Jordan, and they made great and sorrowful lamentation there, lasting for seven days. When the Canaanites who lived in Goren Haatad saw it, they said, "This is a very grievous mourning the Egyptians have," so they called the place Abel Mizraim¹—it is beyond Jordan. So when he had buried his father, Joseph came back to Egypt with his brothers and all who had gone up with him to the funeral.

¹ *i.e.*, "Mourning of Egypt."

THE STORY OF THE BEGINNING OF THINGS, AS TOLD IN NORTHERN ISRAEL.

1. HOW GOD PROMISED ABRAM A SON.¹

xv. 1-16. Some time afterwards God appearing to (Abram) in a vision, said, "Do not be afraid, Abram, I am your shield." Abram said, "You have given me no son² and my heir is a man of Damascus—Eliezer."² So he took him outside and said, "Now look at the sky and count the stars." Then he made Abram fall into a trance, and said to him, "Your descendants shall live as strangers in a foreign land, being oppressed as slaves for four hundred years, but in the end I will judge the nation which has enslaved them, so that they shall escape with great wealth. As for yourself, you shall die a peaceful death, and shall come to the grave at a ripe old age. Your descendants will not come back for four generations, because the Amorites have not yet reached their limit of wickedness."

2. HOW ABRAHAM WENT TO GERAR AND WHAT HAPPENED THERE.

xx. 1-17. Abraham's³ next migration was to the Negeb, where he made his headquarters between Kadesh and Shur, living as a foreigner at Gerar. Finding that Abraham said of Sarah—who was really his wife—that she was his sister, Abimelech, king of Gerar, sent and took her into his harem. But that night God came to him in a dream and said to him, "You must die because of the woman you have taken; she is married." Now Abimelech had kept away from her, so he said, "Surely you will not kill the people who are in the right? He claimed her as his sister, and she claimed him as her brother; what I did was done in all innocence and guilelessness." God answered in his dream, "It is just because I know the innocence of your heart that I am keeping you from her so that you may not sin against me. Send her back to the man without delay, for he is a prophet, and you will save your life

¹ Compare pp. 19, 86ff.

² MT is very obscure, but this is probably the original meaning.

³ Cf. p. 20, note 6.

by securing his prayers on your behalf. But if you do not send her back, then be assured that you and all who belong to you will certainly die.”

So the next morning Abimelech assembled all his household, and terrified them by telling them what he had heard. He then sent for Abraham, and said, “What have you been doing to us? What harm have I done you that you should bring great sin on me and my kingdom? Your conduct to me has been utterly unjustifiable. Whatever possessed you to do it?” Abraham said, “I thought that as there was no religion here they would kill me for the sake of my wife. Besides, before I married her she really was my sister, on the father’s side, though not on the mother’s. So when God sent me wandering from my ancestral home, I begged her to do me the kindness of saying I was her brother.” Thereupon Abimelech not only sent Sarah, Abraham’s wife, back to him, but also gave him sheep, cattle and slaves, male and female. Further, he told Sarah he had given her brother a thousand pieces of silver as compensation for all ¹that had befallen her,¹ which would completely restore her reputation. Finally, in answer to Abraham’s prayer, God cured Abimelech, his wife, and his female slaves, so that they were again able to have children.

3. HOW HAGAR AND ISHMAEL WERE DRIVEN INTO THE DESERT.

xxi. 6-21. (When Isaac was born), Sarah said, “God has made laughter for me.” In time Isaac² grew, and Abraham made a great feast on the day he was weaned. And Sarah saw the boy whom the Egyptian slave Hagar had borne to Abraham, playing ³with Isaac,³ so she said to Abraham, “You must expel her son, for I cannot bear this slave girl’s son to share the inheritance with my boy.” Abraham was greatly distressed on account of his son, till God said to him, “Do not be distressed on account of the lad and your slave; do exactly what Sarah tells you, for your descent will be traced through Isaac. The slave girl’s son, however, for your sake, I will make

¹.....¹ MT “that were with her.”

² *i.e.*, “laughter.”

³.....³ So LXX; MT omits.

into a great¹ nation.” Next morning Abraham gave Hagar some bread and a skin of water, and, ²putting her son on her shoulder,² sent her away. She wandered in the desert of Beer Sheba till the water in the skin was exhausted, when she put the boy down under one of the bushes, and went and sat helpless about a bowshot off, for she felt she could not bear to see her son die. The boy broke into tears, and God heard him. Then the angel of God called from the sky to Hagar, and asked what was the matter with her. “Do not be frightened,” he said, “God has heard the boy where he is. Come, pick him up and hold him firmly ; I will make him into a great nation.” Then God gave her clear vision, and she saw a well, where she filled the skin with water and gave it to the boy to drink. So God was with the boy, and as he grew up he lived in the desert, becoming an archer. His home was the desert of Paran, and his mother found him a wife from Egypt.

4. HOW ABRAHAM AND ABIMELECH MADE A TREATY.³

xxi. 22-32. About that time Abimelech and his commander-in-chief Picol said to Abraham, “You enjoy the help and presence of God ; I pray you take an oath in his name here that you will never deal harshly with me or my family or my descendants, but will always be as kind to me and the country whose hospitality you have enjoyed as I have been to you.” Abraham agreed, and gave sheep and cattle to Abimelech to complete the agreement they had made. So they called the place Beer Sheba,⁴ because it was there that they took an oath, and Abimelech and his commander-in-chief Picol went back to their home.⁵

5. HOW GOD TESTED ABRAHAM.

xxii. 1-19. Some years later, God put Abraham to the test. He spoke to him, and when he replied, said to him, “Take your only son Isaac, whom you love so well, to the land of Moriah,

¹ So LXX ; MT omits.

² ² So LXX ; MT has the words in a different order.

³ Compare pp. 24f., 31.

⁴ i.e., “Well of the oath.”

⁵ MT has “the land of the Philistines.”

where you must sacrifice him as a whole burnt offering on a peak which I shall tell you." The next morning Abraham harnessed his ass, cut wood for a burnt offering, and started for the mountain which God had mentioned, taking with him two servants and his son Isaac. After travelling for three days, Abraham saw the mountain in the distance, and told the servants to wait with the ass, while he and the boy went on, saying that they would come back when they had finished their devotions. The wood he put on Isaac's back, while he himself took the fire and the sacrificial knife. As they walked on together, Isaac said to his father, "Father!"

"Yes," said his father.

"Here are the fire and the wood, but where is the sheep which we are to offer?"

"God will provide the sheep for himself." And with this they walked on again.

At length they reached the place of which God had spoken. There Abraham built up his altar, and, after arranging the wood on it, laid his son Isaac bound upon the wood. But as he grasped the knife to kill his son, the angel of God¹ called to him from the sky, "Abraham! Abraham!" "Yes!" he said. "Do not lift your hand to the lad: do nothing whatever to him! Now I know your piety is real,—so real that you would not withhold even your only son from me." Abraham looked up, and found a ram caught by its horns in the brush-wood. This he took, and sacrificed it in place of his son, giving the place the name of Yahweh Yeraeh,² "For," he said, "Yahweh has appeared in the mountain to-day."

Again the angel of God called to Abraham from the sky, and said, "I have sworn by myself, oracle of Yahweh,³ that because you have done this and have not withheld your only son from me, I will indeed bless you, and I really will make your descendants as many as the stars in the sky or the grains of sand on the seashore, and they shall possess the cities of their enemies. Because you have obeyed me, all nations shall regard them as the type of the prosperous people."

¹ So some Versions; MT "Yahweh."

² *i.e.*, "appears."

³ A phrase used of words dictated by God.

Then they went back to the servants, and so returned to Beer Sheba, which Abraham made his home from that time on.

6. HOW JACOB BOUGHT ESAU'S BIRTHRIGHT.

xxv. 29-34. One day Jacob was stewing something when Esau came in exhausted from the open country, and said, "Give me my fill of that red stuff, for I am exhausted." That is why the name of Edom¹ was given to him.

"Will you sell me your birthright for it?" Jacob said.

"I am dying," Esau said; "what is the use of a birthright to me?"

"Swear to it," Jacob said.

So when Esau had sworn to surrender his birthright to Jacob he gave him bread and lentil soup, which he ate and drank before going away. This was all the value that Esau set on his birthright.

7. HOW JACOB STOLE ESAU'S BLESSING.²

xxvii. 1-41. One day (Isaac) called his son (Esau), and when he answered, he said to him, "I am growing old, and I cannot tell how much longer I have to live. Make me the kind of savoury stew I like so much, that I may give you a blessing before I die." (Rebecca said to Jacob, "I have this moment heard your father telling your brother) to make him the kind of savoury stew he likes so much, that he may bestow on him a blessing before he dies. (Listen) to what I tell you. Go to the flock and bring me two fat kids, that I may make them into your father's favourite savoury stew. This you shall take to your father, and when he has eaten it he will bless you before he dies." "But," objected Jacob to his mother, "remember my brother Esau is a hairy man, whilst my skin is smooth. Suppose my father feels me? If he does, he will find out that I am deceiving him, and I shall get a curse instead of a blessing." Rebecca answered, "If only you will listen to me and go and get me what I asked for, I will bear any curse that falls on you."

So Jacob went and brought her what she wanted, and when she had made his father's favourite savoury stew, she put the skins of the kids on Jacob's hands and on the smooth parts of his neck. Then she gave the stew and the bread she had made to Jacob.

¹ *i.e.*, "red."

² Compare pp. 31ff., 90ff.

He said, "Father!" and his father answered, "Yes, who are you, my son?" Jacob answered his father, "I am your elder son son, Esau. I have done what you told me; now sit up and eat of my venison, that you may bless me." Isaac said to Jacob, "Come here, and let me feel you, to see if you really are Esau or not." He went up to him, and when he had felt him he said, "The voice sounds like Jacob, but the hands feel like Esau." Thus he failed to detect him because his hands were as hairy as those of his brother Esau. Then he blessed him:—

"God give thee of heaven's dew,
Of earth's fatness, abundance of corn and wine.
Be thou lord over thy brethren,
Let thy mother's sons bow down to thee."

Hardly had Jacob left Isaac, when Esau came in from his hunting, and he too made a savoury stew which he brought to his father that he might bless him. Isaac said, "My son, who are you?" Esau replied, "I am Esau, your elder son." He said, "Your brother came treacherously and stole your blessing." He answered, "Is it because he is named Jacob that he has now twice got the better of me? Once he took my birthright, and now he has taken my blessing. Have you not a blessing in reserve for me?" Isaac replied, "I have made him your master, and I have given him all his brothers as slaves, with corn and wine to support him; what can I do for you, my son?" But when Esau pressed him, "Have you only one blessing, father? Oh! bless me too!" the father answered,

"Far from the fat of the land
Thy dwelling shall be,
And far from the dew of the heavens.
By thy sword shalt thou live,
Thy brother's slave shalt thou be.
But when thou art restive
Thou shalt shake his yoke from thy neck."

Then Esau cherished hatred against Jacob because of the blessing which his father had bestowed upon him.

8. HOW JACOB FOUND GOD'S HOME.¹

xxviii. 10-22. (As Jacob travelled towards the home of Laban) he happened to lie down one night in a certain place,

¹ Compare p. 33.

using a stone for a pillow. There he had a dream in which he saw a ladder set up on earth, whose top reached the sky, with the angel¹ of God going up and down by it. He was afraid, and thought, "What a terrible place this is! It must be the home of God, the gate of the sky." Next morning he set up the stone on which his head had rested as a sacred pillar, pouring oil on its top. Next he made this vow, "If God will help me and watch over me during my present journey, giving me food to eat and clothes to wear, so that I come home safely, then this pillar which I have set up shall be a sanctuary, and I will surely give you a tenth of all you give me."

9. HOW JACOB GOT HIS WIVES AND CHILDREN.²

xxix. 1-23. Jacob came on foot to the land of the Sons of the East, (where he met Laban and offered to take service with him). Laban said to him, "You are a relative of mine; it is not right that you should give me service for nothing. What wages will you have?" Now Laban had two daughters, the elder being called Leah and the younger Rachel, and whilst Leah was weak-eyed, Rachel was very beautiful. (And Jacob asked and received both of them in marriage.) Rachel became jealous of her sister, and said to Jacob, "Give me children, or else I die." Jacob was very angry with Rachel and said, "Can I take the place of God? It is he who has kept you from having children." Rachel said, "Here is my slave Bilhah; marry her, and she may bear children for me." So Jacob married her, and when her son was born, Rachel said, "God has judged me and heard my call," so she gave him the name of Dan.³

Bilhah had a second son, and Rachel said, "A divine fight have I fought with my sister," giving him the name of Naphtali.⁴

At length, in answer to her prayers, God allowed Leah to bear a fifth⁵ son to Jacob. She called him Issachar,⁶ "Because," she said, "God has rewarded me for giving Jacob my slave." One more son, a sixth,⁵ was born to her, and with the words,

¹ MT plural. ² Compare pp. 34f. ³ i.e., "judge." ⁴ i.e., "struggle."

⁵ It is possible that these figures do not belong to the original form of this narrative. If they do, the portion describing the birth of the first four sons has not been preserved.

⁶ "reward."

“God has given me rich dower,” (she called him Zebulun).¹ Finally God answered Rachel’s prayer for a son, and when he was born she said, “God has taken away my reproach,” and called him Joseph.²

10. HOW JACOB GOT HIS FLOCKS.³

xxx. 25-34. (Eventually Jacob said to Laban), “You know how well I have worked for you ; let me take away the wives and children with whom you have paid me.”

“Name your own pay, then,” Laban replied ; “I shall have to give you what you ask.”

“I will go all through your flocks and take away as my pay all the speckled and spotted animals. To-morrow morning, to test my honesty, you shall come and look at my share, and if you find a single animal that is not spotted⁴ and speckled⁵ you can call it stolen.” To this Laban agreed.

11. HOW JACOB LEFT LABAN.⁶

xxxi. 2-xxxii. 1. As time went on, Jacob realised that Laban’s attitude towards him had changed. Sending for Rachel and Leah to come to the flock in the open country, he said to them, “I find your father’s attitude towards me has changed. You know that I have served him with all my strength, whilst he has cheated me and changed my wages time after time. But God has not allowed him to do me any harm. Whenever he has said that the spotted animals were to be my wages, all the young animals have been born spotted. Whenever he has said the striped animals were to be my wages all the young have been born striped. Thus God has been taking away your father’s flocks and giving them to me. Indeed, I once had a dream in the breeding season, and all the breeding rams were speckled and spotted and mottled. Then I dreamt that the angel of God spoke to me, and when I answered, he said, ‘Look round, and see how all the breeding rams are speckled and spotted and mottled ; this is because I

¹ *i.e.*, “gift.”

² *i.e.*, “removal”(?)

³ Compare p. 36.

⁴ MT adds “among the goats.”

⁵ MT adds “among the sheep.” ⁶ Compare pp. 36f.

have seen what Laban has been doing to you. I am the God 'who appeared to you' in Bethel, where you anointed the pillar and made a vow. Get out of this land and go back to the country where you were born.' " Rachel and Leah answered, " We have no share or lot in our father's property. He treats us as if we were strangers, because he has sold us and has devoured all our dowry. Truly all the property God has taken from our father belongs of right to us and to our children. Do exactly what God has told you." On hearing this, Jacob took his children and his wives on camels, and drove off all his flocks. Rachel, meanwhile, had stolen her father's household god.

Thus Jacob circumvented Laban the Aramean, by not telling him when he took his departure. Indeed, it was three days before Laban heard of Jacob's flight. He immediately collected his fellow-tribesmen and followed Jacob for seven days, overtaking him in the Gilead hills. One night God came to Laban the Aramean in a dream, and warned him to say nothing, good or bad, to Jacob. But he said to him, " Why did you circumvent me, and carry off my daughters like prisoners of war, without allowing me to kiss my grandsons or my daughters ? What a foolish thing you have done ! I might have injured you, but the God of your father has forbidden me to say anything to you, good or bad. You pretend to have left me because you wanted to see your own home, but why have you stolen my god ? " Jacob, not knowing that Rachel had stolen the god, answered, " If your god is discovered in the possession of any of us, the thief shall die ; if you can, in the presence of your fellow-tribesmen, identify anything of yours, take it away with you." So Laban searched the tents of Jacob, of the two slave-wives and of Leah unsuccessfully. Leaving Leah's tent, he went into Rachel's, where he found her sitting on the camel's litter, where she had hidden the god. When Laban had felt all round the tent and found nothing, she said to her father, " Please excuse me from getting up in your presence ; I am suffering from my seasonal trouble." So he continued his search, but failed to find the god.

Then Jacob said to Laban, " What harm have I done ? What sin have I committed that you should follow me ? If, in your thorough search of my property, you have found anything

1.....1 So LXX ; MT omits.

whatever that belongs to you, lay it before our fellow-tribesmen, and let them decide the case between us. For the last twenty years I have been a slave in your household, serving you fourteen years for your two daughters and six years for your sheep. Time after time you changed my wages, and if the God of my father, the God of Abraham and the Fear of Isaac, had not been on my side, you would have sent me away now empty-handed. It is God who has seen what I have suffered and how I have toiled, and so has settled the matter to-night." Laban replied, "The women and the children and the sheep—everything you see here—belong to me ; what am I to do about these daughters of mine and their children ? " Then Jacob took a stone and set it up to serve as a sacred pillar, of which (Laban) said, " May God keep watch between us when we are out of one another's sight ! If you ill-treat my daughters or give them any rival wives, when there is no man present to see to it, remember that God is the witness between us." So Jacob took the oath by the Fear of Isaac his father, then, sending for his fellow-tribesmen to share his meal, he offered sacrifice, and they all ate their meal, spending the night on the mountain. In the morning Laban kissed his children, and after giving them his blessing returned to his home.

12. HOW JACOB PREPARED TO MEET ESAU.¹

xxxii. 2-22. Jacob continued his journey till he was met by the angels of God. When he saw them he said, "This is God's camp," and called the place Mahanaim.² (Hearing that Esau was coming to meet him) he prepared from what he had with him the following as a present : Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty she-camels with colts, forty cows and ten bulls, twenty she-asses and ten he-asses. These droves he put separately in charge of slaves of his with orders to follow one another at some distance. He gave the first slave these orders, " When my brother Esau meets you and asks whose you are, where you are going, and whose these animals are, tell him that they are a present for Esau from his brother, who is following." To the second and the third and all who followed the droves he

¹ Compare pp. 37f.

² *i.e.*, "two camps."

gave exactly the same orders, bidding them all add that Jacob himself was coming behind. "Thus," he thought, "I may appease Esau with the present which goes in front of me, and perhaps he will receive me kindly, when he actually does see me." Then the present was sent on in front, while Jacob spent the night in his camp.

13. HOW JACOB WRESTLED AT PENUEL.¹

xxxii. 26-31. (During the night a man wrestled with Jacob) and when he found that he could not defeat him, he touched the socket of his thigh, saying, "Let me go; here is the dawn!" He answered, "I will not let you go unless you bless me." Then Jacob asked what his name was, and he said, "Why do you ask my name?" and blessed him. Jacob called the place Penuel,² because there he had seen God face to face and escaped alive.

14. HOW JACOB MET ESAU.

xxxiii. 4-10. (When Jacob met Esau) he embraced and kissed him. (Esau asked about the women and children, and Jacob) said, "They are the children whom God has bestowed on me. I have seen you as man sees God, and you have been kind to me. Accept the present which has been sent to you. God has been very good to me and I have all I need."

15. HOW JACOB'S SONS MASSACRED THE SHECHEMITES.³

xxxiii. 18-xxxiv. 29. (Jacob then travelled as far as Shechem) and camped outside the city, where he bought from Hamor the father of Shechem for a hundred Keshitah⁴ the land on which his camp stood. There he set up an altar which he called El Elohe Israel.⁵ One day Dinah, the daughter of Leah and Jacob, went out to see the women of the place. There she was seen by Shechem, the son of Hamor, the prince of the country. He talked kindly to her, and afterwards asked his father Hamor

¹ Compare p. 38.

² i.e., "face of God."

³ Compare p. 39f.

⁴ A coin or sum of money whose exact value is no longer known.

⁵ i.e., "El, the god of Israel."

to get her hand in marriage for him. So Hamor, the father of Shechem, went to Jacob and said to him, "Shechem my son has fallen in love with your daughter; give him her hand in marriage. Make a general marriage treaty with us, giving us your daughters and receiving ours. Make your home with us; you shall be free of the whole country, live there, trade there, and make it your home." They answered, "We cannot agree to give our sister to an uncircumcised man; that would be revolting to us. We will only consent on condition that you become like us, with every male circumcised as we have been. If you will do this, we will give you our women and accept your women, living with you and uniting into a single people; but if you do not agree to be circumcised, we will take our daughters away with us." Hamor, well satisfied with what they said, came with his son Shechem to the city gate and said to their fellow-countrymen, "These men are well-disposed towards us; let them live in our land and carry on their business there; the land is wide enough for them on all sides. Let us also marry their daughters, and give them ours. This is, however, the condition on which they will agree to live with us and to form a single people with us,—that all our males should be circumcised like them. If we do this, then their flocks, property and cattle will belong to us, so let us agree that they may live with us." All who passed through the city gate agreed with Hamor and Shechem, and all their males were circumcised. Three days later, before they had time to recover from the operation, the sons of Jacob came on them, wounded as they were, killing every male, and took all their sheep and cattle and asses, all that they had inside the city and outside, and carried off all their wealth, making slaves of their women and their little ones, taking as spoil all that they found in the houses.¹

16. HOW JACOB CAME BACK TO BETHEL.²

xxxv. 1-14. One day God said to Jacob, "Go up to Bethel to live, building there an altar to the God who appeared to you when you fled from your brother Esau." So Jacob said to his family and all who were with him, "Remove the foreign gods who are amongst you, and purify yourselves and change your

¹ MT has singular.

² Compare p. 91.

clothes. Then we can go up to Bethel, where I must build an altar to the God who answered me at the time when I was in trouble, and has been with me wherever I have gone." Then they gave Jacob all the foreign gods they had, together with the rings in their ears. Jacob buried them under the terebinth near Shechem. When they moved camp, the cities in their neighbourhood were so afraid of their God that they did not pursue the sons of Jacob. When he and all his people reached Bethel, he built an altar, calling the place Bethel, because it was there that God appeared to him during his flight from his brother. Rebecca's foster-mother, Deborah, had died there, and had been buried under the oak tree called the Oak of Tears. There Jacob set up a sacred pillar, pouring a libation on it and anointing it with oil.

17. HOW BENJAMIN WAS BORN.

xxxv. 16-20. They left Bethel, and when they were a short distance from Ephratah, Rachel gave birth to a child, with terrible suffering. In the midst of her agony, the midwife said to her, "Courage! here is another son for you." But as her spirit failed in death she called her son Benoni,¹ though his father gave him the name of Benjamin.² So she died, and was buried on the road to Ephratah, *i.e.* Bethlehem. By the grave Jacob set up a sacred pillar, the modern Pillar of Rachel's Tomb.

18. OF JOSEPH'S DREAMS.³

xxxvii. 2-11. (Joseph) was a lad with the sons of Zilpah and Billhah, his father's wives. He used to tell tales of their misdeeds to his father, so that they could not speak kindly to him at all. One night he had a dream, which he told to his brothers, thereby aggravating their hatred. "Listen to this dream of mine," he said. "As we were binding sheaves in the country, I saw my sheaf lift itself up and stand upright, while your sheaves got round it and bowed down to it." His brothers said, "Do

¹ *i.e.*, "Son of my sorrow."

² *i.e.*, "Son of the right hand."

³ Compare p. 41.

you think you are going to be our king and Lord ? ” Naturally they hated him still more because of his dream and the way he had told it to them. Another night he had another dream, which he told to his brothers—“ I dreamed that the sun and moon and the eleven stars all bowed down to me.” This time¹ his father rebuked him, saying, “ What is this dream of yours ? Am I to come with your mother and brothers and bow down at your feet ? ” But whilst his brothers were merely jealous, his father remembered what he had said.

19. HOW JOSEPH WAS KIDNAPPED.²

xxxvii. 13-34. One day (his father called him) and when he answered, he told him to go and bring back news of the welfare of his brothers and of the flock. Seeing him in the distance, his brothers said to one another, “ Here comes the dreamer ! Let us kill him and throw him into one of the pits. We can say that a wild animal has eaten him ! Then we shall see what his dreams will come to ! ” But Reuben, in the hope that he might be able to rescue him and bring him back to his father, said to them, “ Do not shed blood ; drop him without hurting him into this pit, here in the desert.” They agreed, and took him and dropped him into a pit, which, fortunately, had no water in it.

Whilst they were eating their meal, some Midianite traders came by and pulled Joseph up from the pit, and carried him down to Egypt. When Reuben went back to the pit and found Joseph gone, he tore his clothes in sorrow, and returning to his brothers, said, “ The boy is gone ! Oh me ! where shall I go ? ” Coming³ home to their father, (they told) him that some wild animal had eaten Joseph, and when he heard it he tore his cloak and put on mourning, and grieved for a long time.

20. HOW JOSEPH WAS A SLAVE IN EGYPT.⁴

xxxvii. 36, xl. 1-23. On reaching Egypt the Midianites sold Joseph to Pharaoh’s chief executioner, a eunuch named Potiphar. Some time afterwards Pharaoh was offended with his head butler and his head baker, and he imprisoned them in the chief executioner’s house. It was to Joseph that his master entrusted them, and he waited on them for some time.

¹ So LXX ; MT inserts “ and he told it to his father and his brother.”

² Compare p 41. ³ MT “ and they brought.” ⁴ Compare p. 44f.

One night they both had dreams with different meanings. When Jacob came in to them next morning, seeing that they were worried, he asked these two eunuchs of Pharaoh's who were imprisoned in his master's house, why they looked so sad. They said, "We have had dreams, and there is no interpreter here." Joseph said, "Dream interpretation belongs to God; tell me your dreams." Hearing this the head butler told Joseph his dream: "I dreamed there was in front of me a vine with three branches on it. As it budded it blossomed, till the grapes ripened. I was holding Pharaoh's cup, which I placed in Pharaoh's hand after pressing the grapes into it." Joseph said to him, "This is the interpretation: the three branches are three days, and mean that in three days' time Pharaoh will remove you and restore you to your position, so that you will once more serve Pharaoh with his cup, as you used to do when you were his butler. Only when prosperity has come to you once more, then I beg you to remember me and be kind to me. See that my name is brought before Pharaoh, for I was kidnapped from the land of the Hebrews."

When the head baker found that the meaning of the dream was good, he said to Joseph, "I too dreamed I had three baskets of white bread on my head. In the top one were all kinds of confectionery for Pharaoh's own table, but the birds ate them all from the basket on my head." Joseph answered, "This is the interpretation: The three baskets mean three days, and in three days' time Pharaoh will remove you and hang you on a tree till the birds have eaten the flesh from you."

Three days later was Pharaoh's birthday, when he made a feast for all his officials. On this occasion he removed his head butler and head baker, restoring the former to his duties, and hanging the latter, as Joseph had foretold in interpreting the dreams. But the head butler, so far from remembering Joseph, forgot him altogether.

21. HOW JOSEPH INTERPRETED PHARAOH'S DREAMS.¹

xli. 1-57. One night, about two years later, Pharaoh dreamed that, as he stood by the river, he saw seven beautiful fat cows come up out of the river and begin to browse on the sedge.

¹ Compare pp. 45ff.

After them there came up seven other cows, ugly and thin, which stood by the cows on the river bank. Then the thin, ugly cows ate up the fat beautiful ones—and at this point Pharaoh woke up. When he got off to sleep again he had a second dream in which he saw seven rich and good ears of corn coming up on a single stalk. After them there sprouted seven other ears, thin and blasted by the east wind. The thin ears swallowed up the rich and full ones—and again Pharaoh woke up to find it a dream. So distressed was Pharaoh with his dreams, that in the morning he sent for all the magicians and wise men of Egypt, and, telling them the dreams, asked them to interpret them. When Pharaoh failed to find an adequate interpreter amongst them, the Chief Butler said to him, “Pharaoh was once displeased with his servants, and imprisoned them,¹ in the house of the Chief Executioner, myself and the Chief Baker. One night we both had dreams, each with a different meaning, and we found there a young Hebrew who was a slave of the Chief Executioner’s. When we told him our dreams he gave to us the proper interpretation, and it befell as he foretold; I was restored to my office, and the Baker was hanged.”

Pharaoh immediately sent for Joseph, and as soon as he had shaved and changed his clothes, he came into the royal presence. Pharaoh said, “I have had a dream which no one can interpret, and they tell me you can interpret a dream merely by hearing it.” Joseph answered, “It is not I, but God. May he send Pharaoh a good answer!” Pharaoh said to Joseph, “I dreamed that as I stood by the banks of the river, I saw seven fat and beautiful cows come up out of the river and begin to browse on the sedge. After them there came up seven other cows, ugly and lean—I have never seen such bad cows in all the land of Egypt. The lean and ugly cows ate up the first fat ones. They passed right into them, but no one would have known that they had done so, for they looked just as bad as they had done at first. Then I woke up,² but when I went off to sleep again² I had a second dream, in which I saw seven full rich ears of corn spring up on one stalk. After them there sprouted seven other ears, thin and blasted by the east wind, and the thin ears swallowed

¹ MT “me.”

².....² So LXX; MT omits.

up the full ears. I have told the magicians, but none amongst them can interpret this."

Joseph said to Pharaoh, "Pharaoh's two dreams mean the same thing; it is God who has been shewing Pharaoh what he is doing. The seven good cows are seven years, and so are the seven good ears; both dreams mean the same thing. The seven lean and ugly cows, and the seven ears which were thin and blasted by the east wind, are seven years of famine. It is as I said, God has been shewing Pharaoh what he is about to do. There will be seven years of great plenty all over the land of Egypt, followed by seven years of famine so severe that none shall remember any of the plenty, such destruction will the famine cause in the country. The fact that the dream was repeated was intended to shew Pharaoh that the thing was absolutely settled by God, who will make no delay. Pharaoh would be well advised to seek and appoint a wise and prudent man over the country, to take a fifth part of the produce of the land during the seven years of plenty, thus amassing corn under Pharaoh's authority, so that the whole land may not perish from famine."

So pleased were Pharaoh and all his court with this advice, that he said to Joseph, "Since God has made all this known to you, it is clear there is none so wise and prudent as you are; you shall be my Prime Minister, your orders shall be obeyed by all my people, and only in the matter of the throne itself will I be your superior." Then Pharaoh had him dressed in linen, had a gold chain put round his neck, gave him the second chariot to ride in, and had the cry "'Abrek" uttered before him, thus signifying his supremacy over the whole land of Egypt. Thus Joseph left him and went all over the land of Egypt.

During the seven years of plenty the land grew abundant crops, and Joseph amassed corn beyond measure, like the sand of the sea shore. Two sons were born to him before the years² of famine came:³ the eldest he called Manasseh,⁴ because God

¹ A proclamation of honour, whose exact meaning is not certainly known.

² MT singular.

³ MT adds, "whom Asenath, daughter of Potipherah, priest of On, bore."

⁴ i.e., "Forgetfulness."

made him forget all his former troubles, and his home, and the second he called Ephraim,¹ because God had made him fruitful in the land where he had suffered so much. (Afterwards) the famine spread over the whole earth, food being obtainable in Egypt alone.

22. HOW JOSEPH'S BROTHERS CAME TO BUY CORN OF HIM.²

xlii. 1-xlvii. 12. Jacob found there was corn in Egypt, and said to his sons, "Why do you sit and look at one another?" So ten of Joseph's brothers went down into Egypt to buy corn, for Jacob would not let Joseph's full brother, Benjamin, go with the rest. Joseph himself, now the Prime Minister of the country, was the person who superintended the sale of the corn to all the people of the country, so it was before him that his brothers prostrated themselves with their faces to the ground. He recognised them, but they did not recognise him. Then he remembered the old dream he had once had about them, and said, "You are spies!"

"No! we are honest men, we are no spies. We are twelve in all, brothers on the father's side. Our home is in Canaan, and the youngest of us is there with his father, whilst one is dead."

"No!" Joseph said to them. "It is as I said to you. You are spies. Here is a test for you; by the life of Pharaoh I swear that you shall not leave the country unless your youngest brother comes here. Send one of yourselves to bring your brother, while the rest remain here in prison. Then we shall find out whether you are speaking the truth or not. But—by Pharaoh's life!—you are spies!" Then he shut them up in prison for three days, and at the end of that time Joseph said to them, "I fear God, so I will allow you to do this to save your lives. If you are honest, one of your brothers shall stay in prison, while the rest of you go back with corn enough to satisfy the needs of your family. Then bring your youngest brother to me, that the truth of your words may be proved, to save your lives."

To this they agreed, and said one to another, "Now we must admit our guilt towards our brother. It is because we would not listen when we saw his distress as he pleaded

¹ *i.e.*, "Fruitfulness."

² Compare pp. 45ff., 95.

with us for mercy that this distress has come upon us." And Reuben said, "Did I not tell you not to sin against the lad? You would not listen to me, and now we shall have to pay for his death." So they talked, not knowing that Joseph was listening to them, for he spoke to them through an interpreter. But, after listening to them, he turned away to weep, and when he came back, spoke to them and took Simeon from them, letting them see him imprison him. Joseph gave orders that their sacks should be filled with corn, each man's money being placed in his sack, and that they should be given provisions for the journey. This was done; they loaded their asses with their sacks, and went away, looking at one another in terror, and asking what this was that God had done to them.

On reaching Jacob their father in the land of Canaan, they told him all their adventures. "The lord of the country," they said, "spoke harshly to us, treating us as spies. We told him we were honest men, and not spies; that there were twelve of us, brothers on the father's side, that one of us was dead and the youngest was still with our father in the land of Canaan. Then the lord of the country told us that he would test us as to whether we were honest men by making us leave one of us with him and bringing away enough food¹ to meet the needs of our family, till we could take our youngest brother to him. Then having proved that we were honest men and not spies, he would restore our brother to us and give us free leave to trade in the country."

When the time came for them to empty their sacks, each of them found his money in a bundle in his sack. They and their father were terrified when they saw the bundles of money, and Jacob said to them, "It is I whom you have bereaved. Joseph is gone, Simeon is gone, and now you are going to take Benjamin from me. It is on me that all this falls." Reuben said to him, "You may kill my two children if I do not bring him home to you. Put him in my charge, and I will see that he returns." (So Jacob said as they were starting back) "May God grant that the man will be kind to you, and give you both your other brother and Benjamin!"

¹ So LXX; MT omits.

(So when they came to Joseph, and when he saw Benjamin,) he brought Simeon out to them. And when he had them alone, he made himself known to his brothers. Joseph said, "I am Joseph; is my father living?" So terrified were his brothers that they could not answer till he said, "Come nearer to me." When they did so (he went on), "Do not let it trouble you, for it was to save life that God sent me in front of you. Two years has the famine lasted in the land, and for five years to come there will be no ploughing and no reaping. So God sent me before you to save many lives amongst you. After all, it was not you, but God who sent me here, and made me a father to Pharaoh, a lord to all his family and a ruler to all the country of Egypt. Hurry back to my father, and give him this message from his son Joseph, 'God has made me master of all Egypt; come down to me and live near me, where I myself can care for you. There are still five years of famine to come, and there is a danger that you may be impoverished, together with your family and all who belong to you.' You and my brother Benjamin can see with your own eyes that it is I myself who am speaking to you." Then after he had kissed his brothers and wept over them, they all talked freely together.

The news of the arrival of Joseph's brothers was brought to Pharaoh, to his satisfaction and that of his court. He said to Joseph, "Tell your brothers to harness their animals and go back to the land of Canaan and bring their father and their families to me, that I may give them the best of the land of Egypt. Do 'you yourself tell them' to take from Egypt waggons for their little ones and women, and bring their father with them. Do not let them trouble about their goods, for the best of Egypt is theirs." The sons of Israel obeyed, and Joseph gave them waggons at Pharaoh's orders, and provisions for the journey. Further he gave a suit of clothing to each of them except Benjamin, to whom he gave three hundred pieces of silver and five suits of clothing. To his father he sent ten asses laden with Egyptian produce, and ten she-asses laden with corn and bread and food for the journey. Then he sent his brothers away, telling them not to annoy one another on the journey.

I.....I So LXX; MT "you yourself have been told."

Leaving Egypt, they came to Canaan, to their father Jacob. But when they told him Joseph was still alive, and was now the master of all Egypt, his mind was too numbed to believe them. When, however, they told him all that Joseph had said to them, and saw the waggons which Joseph had sent to bring him, he recovered.

On reaching Beersheba, he offered sacrifices to the God of his father Isaac. There God spoke to him in a vision of the night, calling, "Jacob! Jacob!" When he answered, he said, "I am the God of your father. Do not be afraid to go to Egypt, for there I will make your descendants into a great nation. I will come down with you—yes, and bring you up again, and Joseph shall close your eyes." Then Jacob travelled on from Beersheba (to Egypt). Thereafter Joseph maintained his father, his brothers and all their families with food sufficient for all their little ones.

23. JACOB'S LAST HOURS.¹

xlvi. 1-22. After some time, news was brought to Joseph that his father was sick. Taking his two sons Manassch and Ephraim with him, he told Jacob he had come to see him.²

When Jacob³ saw Joseph's sons, he asked who they were. Joseph replied, "They are the sons whom God has given me here." He then brought them up to Jacob, who kissed and embraced them, saying to Joseph, "I never even expected to see you again, and now God has allowed me to see your children as well." Then Joseph brought them from between his knees, and they bowed to the ground.

Jacob gave Joseph the following blessing: "May the God before whom my fathers, Abraham and Isaac, walked, the God who has been my shepherd from my youth until to-day, the angel who has kept me from all harm—may he bless the lads, that my name and the names of my fathers, Abraham and Isaac, may be known through them, that they may grow and become great in the earth." (Of the children he said) "Israel shall use their

¹ Compare pp. 44ff., 95f.

² MT inserts (from some other ancient source?) "As I came from Paddan, Rachel died on the journey, some distance from Ephratah, and I buried her on the road to Ephratah, i.e., Bethlehem."

³ MT "Israel."

name in blessing, saying, "May God make you like Ephraim and Manasseh," so putting Ephraim before Manasseh.

To Joseph he said, "I am dying, but God will bring you back to the land of your fathers. I give you Shechem before your brothers, for I took it from the Amorites with my sword and bow."

24. HOW JOSEPH FORGAVE HIS BROTHERS.

l. 3, 15-21. (When Jacob died) the Egyptians mourned for him for seventy days. At the close of this time, Joseph's brothers, realising that their father was now dead, were afraid Joseph might repay them for the harm they had done him. They told Joseph that, before he died, their father had told them to say to him, "Forgive the sin which your brothers committed in inflicting evil on you." So they begged him to forgive them, for they too were servants of the God of their father. Joseph wept on hearing them. Then they came and fell down before him, offering to become his slaves. But Joseph said to them, "You have nothing to fear. I am not in God's place. You thought you were doing me harm; God accounted it good, so as to save the lives of many people, as he has done to-day. Now have no fear, for I will maintain you and your little ones." With these kind words he comforted them.

25. HOW JOSEPH DIED.

l. 22-26. So Joseph and his family lived in Egypt. He lived to see the third generation of Ephraim's children, and on his knees were born the children of Machir the son of Manasseh. At last one day he said to his family, "I am dying. One day God will visit you, and will take you out of this country into that which he promised with an oath to Abraham, Isaac and Jacob." Then he made the sons of Israel swear, "When God visits you, see to it that you take up my bones with you from here." So on Joseph's death, at the age of a hundred and ten years, they embalmed his body, and placed it in a coffin in Egypt.

THE STORY OF THE BEGINNING OF THINGS AS TOLD BY THE JEWISH PRIESTS.

I. THE GENEALOGY OF THE UNIVERSE AT ITS CREATION.¹

i. I-ii. 4. When, in the very beginning, God created the material universe, it was utter chaos, with darkness over the ocean and the breath of God hovering over the water. First, then, God ordered light to come into existence. He was obeyed and found it satisfactory. Next he separated the light from the darkness, calling the light day and the darkness night. So evening came, and morning, a single day.

Next God ordered a solid surface to come into being in the middle of the water, to separate parts of it from one another, ²and was obeyed.² After making the solid surface, he separated the water below it from the water above it, ³and found it satisfactory. And he called the solid surface sky. So evening came, and morning, a second day.

Next God ordered the water below the sky to collect into a single mass,⁴ that dry matter might be visible, and he was obeyed, the water below the sky collecting into its mass and the dry matter becoming visible. He found it satisfactory, and called the dry matter earth and the collected mass of water sea.

Next God ordered the earth to grow green over its whole surface with seed-bearing plants and various kinds of trees which produce fruit containing seed, and he was obeyed. For the earth sent out various kinds of green seed-bearing plants and various kinds of trees which produce fruit containing seed. He found them satisfactory. So evening came, and morning, a third day.

¹ MT has the title at the end of the section, in ii. 4. For the narrative compare pp. 9f.

².....² So LXX; MT has the words after "above it."

³ MT omits; LXX has the words after "sky."

⁴ So LXX; MT has "place."

Next God ordered radiant bodies to come into being in the solid surface of the sky, separating day from night and indicating festivals and days and years, and to be radiant in the solid surface of the sky and to give light on the earth, and was obeyed. For God made the two large radiant bodies, the larger one to dominate the day and the smaller one to dominate the night—also the stars, putting them in the solid surface of the sky to shed light over the earth, and dominating day and night and separating light from darkness. He found them satisfactory. So evening came, and morning, a fourth day.

Next God ordered the water to swarm with living reptiles, and birds to fly above the earth under the solid surface of the sky, ¹and he was obeyed.¹ So God created all the great sea-monsters, and all the various kinds of living reptiles with which the water swarms, and all the various kinds of winged birds. He found them satisfactory, and blessed them with the words, “Reproduce yourselves and be many and fill the water in the sea, and let the birds be many on the earth.” So evening came, and morning, a fifth day.

Next God ordered the earth to produce various kinds of living animals, cattle and reptiles and wild beasts of different kinds, and he was obeyed. Thus God made different kinds of land animals, different kinds of cattle and different kinds of land reptiles, and found them satisfactory.

Finally God said, “Let us make man, of the same shape and form as we are, to be master of the fish in the sea and the birds in the sky and the cattle and all the land animals² and all the reptiles on earth.” So God created Man, giving him exactly his own shape and form, and creating the two sexes. And God blessed them with the words, “Reproduce yourselves in numbers large enough to fill the earth and subdue it, and be masters over the fish in the sea and the birds in the sky,³ and over the cattle³ and all the land animals and all the land reptiles.” Then God told them he had arranged for them to eat all seed-bearing plants over the whole earth, and all trees with seed-bearing fruit. And the food of all the land animals and the birds in the sky and all the land reptiles—indeed of all living things—was to be

¹ So LXX; MT omits.

² MT omits.

³³ So LXX; MT omits.

all the foliage of the plants, and he was obeyed. Now God found all his work satisfactory. So evening came, and morning, a sixth day.

So the universe in all its details was completed, and God finished all his constructive work on the seventh day, and on that day ceased all constructive work. Then God blessed the seventh day and made it holy, because on that day he ceased from all his creative labours.

2. THE GENEALOGY OF MAN.

v. 1-32. When God created Man, making him in exactly the same form as Himself, in two sexes, he blessed them and gave them the name of Man when they were created. And after living a hundred and thirty years the man had born to him a son¹ exactly like himself, and called him Seth. He lived after the birth of Seth eight hundred years, having other sons and daughters, making a total of nine hundred and thirty years before he died. After living a hundred and five years, Seth had Enosh born to him, and lived after the birth of Enosh eight hundred and seven years, having other sons and daughters, making a total of nine hundred and twelve years before he died. After living ninety years, Enosh had Cainan born to him, and lived after the birth of Cainan, having other sons and daughters, for eight hundred and fifteen years, making a total of nine hundred and five years before Enosh died. After living seventy years Cainan had Mehalalcel born to him, and lived after the birth of Mehalaleel, having other sons and daughters, eight hundred and forty years, making a total of nine hundred and ten years before he died. After living sixty-five years, Mehalaleel had Jered born to him, and after the birth of Jered, having other sons and daughters, he lived for eight hundred and thirty years, making a total of eight hundred and ninety-five years before he died. When Jered had lived a hundred and sixty-two years, Enoch was born to him, and after the birth of Enoch, having other sons and daughters, he lived for eight hundred years, making a total of nine hundred and sixty-two years before he died. When Enoch had lived sixty-five years, Methuselah was born to him. Now Enoch was a constant companion of God, and after the birth of Methuselah, having other sons and daughters, he lived three

¹ MT omits.

hundred years, making a total of three hundred and sixty-five years. Now Enoch was a constant companion of God, and he disappeared—God took him. When Methuselah had lived a hundred and eighty-seven years, Lamech was born to him, and after the birth of Lamech, having other sons and daughters, he lived for seven hundred and eighty-two years, making a total of nine hundred and sixty-nine years before he died. When Lamech had lived a hundred and eighty-two years (Noah) was born to him. After the birth of Noah he had other sons and daughters and lived five hundred and ninety-five years, making a total of seven hundred and seventy-seven years before he died. When Noah had lived five hundred years, Shem, Ham and Japheth were born to him.

3 THE GENEALOGY OF NOAH.¹

vi. 9-ix. 29. Throughout his life, Noah was absolutely just, and was a constant companion of God. He had three sons, Shem, Ham and Japheth. From God's point of view the world had grown utterly corrupt, for it was full of crime. God realised how corrupt it was, and that the morality of the whole race had decayed, and he told Noah that in view of the mass of crime due to humanity, he would destroy the whole race. "So," he said, "make yourself an ark of gopher wood, divided into compartments, and cover it inside and outside with tar. Its dimensions shall be 450 feet in length, 150 feet in breadth and 45 feet in height. Make a window in the top of the ark, as much as a foot and a half in size, and put a door in the side. There shall be lower, second and third decks. Then I will bring the flood on the earth, destroying every living thing below the sky; everything on earth will die. But with you I will make an agreement; you shall go into the ark with your sons and your wife and your sons' wives. Further, you shall take into the ark to save them a pair—both sexes—of every living thing, different kinds of birds, different kinds of animals, different kinds of reptiles; a pair of each shall come to you for preservation. Take also stores of all kinds of edible food for you and them to eat." So Noah did exactly what God had ordered him.

Noah was six hundred years old when the flood came on the earth, and he went into the ark to escape from the flood, with

¹ Compare pp. 14f.

his sons and his wife and his sons' wives. Pairs of animals, both those which are ceremonially clean and those which are ceremonially unclean, also of birds and reptiles, went into the ark to Noah, both sexes going as God had ordered him.

Seven days later the flood was over the earth. For on the seventh day of the second month of Noah's six hundredth year, all the fountains of the great ocean broke open, and windows were opened in the sky. On that very day Noah went into the ark with his sons and his wife and his sons' wives, also all the various kinds of animals, cattle, reptiles and birds. In fact, pairs of all living things came to Noah in the ark, all being of both sexes, as God had ordered him.

The water rose very rapidly over all the earth, while the ark floated on its surface. Indeed, it rose so enormously all over the world that the tops of all the highest mountains below the sky were covered, and covered to a depth of twenty-two feet. Consequently every living thing on earth perished—cattle, birds, animals, insects, all the human race, the water retaining its mastery over the world for a hundred and fifty days.

God, however, did not forget Noah and all the animals and cattle he had with him in the ark, and he sent ¹ a wind over the earth. At the same time the water began to go down, for the fountains of the great ocean and the windows of the sky were shut. It was after a hundred and fifty days that the water began to fall, and on the seventeenth day of the seventh month the ark grounded on the mountains of Ararat. The water continued to fall steadily till the tenth month, and on the first day of that month the mountain-tops became visible. On the first day of the first month of the six hundred and first year of Noah's life the waters began to dry up, and on the twenty-seventh day of the second month the ground was dry.

Then God ordered Noah to come out of the ark with his sons and his wife and his sons' wives, and to bring with him all the animals, birds, cattle, and reptiles and let them breed freely and increase in numbers all over the earth. So Noah came out of the ark with his sons and his wife and his sons' wives and all the animals of different kinds—cattle,¹ birds and reptiles. God blessed Noah and his sons in the following words : "Reproduce yourselves ; grow in numbers, and fill the world.

¹ So LXX ; MT omits.

Fear and terror of you shall fall upon all the wild animals and on every land reptile and all the fish of the sea, for they have been handed over to you. Every living thing shall become your food ; I will make no difference in this respect between them and the vegetable world, with this restriction, that you shall not eat the life-blood with the flesh. Further, I will hold every animal responsible for your life-blood—and man, too ; yes, I will hold men responsible for one another's lives. Whoever sheds human blood shall have his blood shed by man, for I made man in the exact shape of God. But do you reproduce yourselves, grow in numbers, fill the earth and ¹be its masters.¹"

God said to Noah and his sons, " I will make this promise to you and to your descendants, and to all living things that are with you—birds, cattle and wild animals—all that come out of the ark. I will confirm this promise to you, that never again shall all living things be destroyed by a flood, and never again shall the earth be so ruined ; and this," said God, " shall be the evidence of the agreement I have made with you and all the animals for ever. I am putting my bow in the clouds, and it shall be evidence between me and the world. Whenever I bring clouds over the earth, then the bow shall be visible in them, and I will remember the agreement I have made with you and with all the animals and with all other living things, so that no flood shall ever again destroy them all.

"When the bow is in the cloud, then I will see it and remember this perpetual agreement between God and the animals and every living thing on earth. This is the evidence of the agreement which I am making with every living thing in the world."

After the flood Noah lived another three hundred and fifty years, making a total of nine hundred and fifty years before he died.

4. THE GENEALOGY OF NOAH'S SONS.²

x. 1-32. The children of Shem, Ham and Japheth were not born till after the flood. The sons of Japheth were Gomer and Magog and Madai and Tubal and Meshek and Tiras. The sons of Gomer were Ashkenaz and Riphath and Togarmah. The sons of Javan were Elishah and Tarshish, the Kitians and the

¹.....¹ MT has "be many."

² Compare pp. 15f.

Dedanians. It was from these with their various languages tribes and nations that the Foreign Islands were populated country by country.

The sons of Ham were Cush and Egypt and Put and Canaan. The sons of Cush were Seba and Havilah and Sabtah and Raamah and Sabtah. And the sons of Raamah were Sheba and Dedan. These were the descendants of Ham in their various tribes, languages, lands and nations.

The sons of Shem were Elam and Asshur and Arphaxad and Aram. And the sons of Aram were Uz and Hul and Mash, and Arphaxad was the father of Shelah and Shelah of Eber. These are the various descendants of Shem with their different tribes, languages, lands and nationalities. And all the preceding are the descendants of Noah, with their genealogies in their different nationalities, by whom the nations of the world were populated after the flood.

5. THE GENEALOGY OF SHEM.

xi. 10-26. At the age of a hundred years, Shem had Arphaxad born to him, two years after the flood. After the birth of Arphaxad, having other sons and daughters, he lived five hundred years, making a total of six hundred years before he died. When Arphaxad had lived thirty-five years Shelah was born to him. After the birth of Shelah he lived four hundred and three years, having other sons and daughters, making a total of four hundred and thirty-eight years before he died. When Shelah had lived thirty years, Eber was born to him, and after the birth of Eber, having other sons and daughters, he lived four hundred and three years, making a total of four hundred and thirty-three years before he died. When Eber had lived thirty-four years, Peleg was born to him, and after the birth of Peleg, having other sons and daughters, he lived four hundred and thirty years, making a total of four hundred and sixty-four years before he died. When Peleg had lived thirty years, Reu was born to him, and after the birth of Reu, having other sons and daughters, he lived two hundred and nine years, making a total of two hundred and thirty-nine years before he died. When Reu had lived thirty-two years, Serug was born to him, and after the birth of Serug, having

other sons and daughters, he lived two hundred and seven years, making a total of two hundred and thirty-seven years. When Serug had lived thirty years, Nahor was born to him, and after the birth of Nahor, having other sons and daughters, he lived two hundred years, making a total of two hundred and thirty years before he died. When Nahor had lived twenty-nine years Terah was born to him, and after the birth of Terah, having other sons and daughters, he lived a hundred and nineteen years, making a total of a hundred and forty-eight years before he died. And when Terah had lived seventy years, Abram, Nahor and Haran were born to him.

6. THE GENEALOGY OF TERAH.¹

xi. 27- xxv. 11. Terah was the father of Abram, Nahor and Haran, and Haran was the father of Lot. And Terah took Abram his son and Lot his grandson, the son of Haran, and Sarai his daughter-in-law, his son Abram's wife, and they left the Chaldean city of Ur, to emigrate to Canaan. When they reached Haran they remained there, and when Terah was two hundred and five years old, he died, still in Haran. (xii. 4) When Abram was seventy-five years of age, he left Haran, taking with him Sarai his wife, Lot his nephew, and all the property he had amassed and all the persons he had acquired in Haran, emigrating to the land of Canaan. (xiii. 6) When, however, they reached their destination, they found that the resources of the land were too slender to allow them to keep together, so large was their property. They therefore separated, Abram remaining in Canaan, and Lot taking up his residence in the cities on the Plain.

(xvi. 1) Sarai, Abram's wife, had hitherto been childless, so after Abram had been ten years in the land of Canaan, she took Hagar, her Egyptian slave, and gave her to her husband in marriage. (xvi. 15) She became the mother of a son, and Abram, who was now eighty-six years of age, gave to the son of Hagar and himself the name Ishmael.

(xvii. 1) When Abram was ninety-nine years of age, Yahweh appeared to him and said to him, "I am El Shaddai; see that your conduct is blameless in my sight. If it is, I will make a formal agreement with you, and your descendants shall increase

¹ Compare pp. 17, 19f.

enormously in numbers.” Thereupon Abram bowed till his face touched the ground, and God continued, “In accordance with the agreement I am setting before you, you shall become the ancestor of many nations. In token thereof your name shall be changed from Abram to Abraham, because I am making you the ancestor of many nations. For your descendants shall be so numerous that I will make them into many nations, and they shall include kings. This present agreement shall be valid for you and your descendants, generation after generation in perpetuity, and I will become the God of yourself and of all your successors after you. All Canaan, the land in which you are travelling as a visitor, I will give you as your own property, for yourself and for your descendants in perpetuity, and I will become your God.” Further, God said to Abraham, “You and all your descendants after you must keep the condition on which I grant this agreement. This is the condition which must be kept by you and your descendants after you : *All your males must be circumcised*, circumcised in your foreskin, thus testifying to the covenant which has been made between me and you. Every male child amongst your people for ever must be circumcised on the eighth day after birth, including the slave who is born in your family and the slave whom you purchase from foreigners who is not of your race. The home-born slave and the purchased slave must be circumcised, so that the agreement may be stamped upon your bodies for ever. If there is a male who has not been circumcised in the foreskin, that person must be expelled from his people on the ground that he has broken my agreement.”

God further said to Abraham, “For the future your wife’s name shall be changed from Sarai to Sarah. I will so bless her that she herself shall bring you a son, and shall become the ancestress of many nations.” And Abraham fell forward, with his face to the ground, laughing at the idea that a man a hundred years of age, and Sarah, now ninety, should have a son born to them. So he said to God, “May your protection preserve the life of Ishmael !” But God said, “It is not of him that I speak ; it is Sarah your wife who is to bring you a son, to whom you are to give the name of Isaac,¹ and it is with him and his

¹ i.e., “laughter.”

descendants after him that I will ratify the agreement I make—an agreement in perpetuity. As for Ishmael, I will do what you have asked, and I will make his descendants very very numerous. His sons shall include twelve princes ruling over a great nation. But it is with Isaac, who shall be born to Sarah a year hence, that I will ratify the agreement I have made.” With these last words, God left Abraham.

Without a single day’s delay, Abraham took his son Ishmael and all the slaves who had been born in his household and all those whom he had bought—in fact, every male in his household—and, in obedience to God’s command, he circumcised them in the foreskin. Abraham was ninety-nine years old and Ishmael thirteen when they were circumcised in the foreskin. On that very same day were circumcised both Abraham and his son Ishmael, together with all the men born as slaves in his household and all the slaves he had bought from foreigners.

(xix. 29) When God destroyed the cities of the Plain, he did not forget Abraham, but sent Lot safely out of the ruin which he brought on the cities where Lot lived.

(xxi. 1) God¹ did for Sarah what he had promised at the time that he had indicated. And Abraham gave the name of Isaac to the son who was born to him and to Sarah. In accordance with God’s command, Abraham circumcised his new-born son, Isaac, when he was eight days old, he himself being a hundred years old at the time of Isaac’s birth.

(xxiii. 1) Sarah lived altogether a hundred and twenty-seven years, and died at Kiriath Arba, *i.e.*, Hebron, in the land of Canaan. And Abraham went in to mourn for her with tears. Then he left the corpse and went to speak to the Hittites. He reminded them that he was only a foreigner and had no standing amongst them, but asked that they should grant him a grave amongst them where he might bury the corpse. They replied : “Listen, sir, you are a heaven-sent prince amongst us ; bury the corpse in the best of our graves ; there is not one of us who would withhold a grave from you, and so prevent you from burying your dead.” Rising from his seat, and bowing low,

¹ MT “Yahweh.”

Abraham replied to the Hittites, "If it is indeed your pleasure that I should bury the corpse of my dead, so that I may see it no more, then I beg that you will approach Ephron, son of Zohar, and ask him to grant me the Cave of Macpelah, at the extremity of his property. I am prepared to offer its full value in money if he will allow me to have it as my own grave in your midst." Now Ephron the Hittite was sitting amongst the rest, and he replied in the hearing of all the Hittites who had come in to the city gate, "Not so, sir; permit me to give you the field as a present, together with the cave which it contains. In the presence of these my fellow-countrymen I have bestowed them on you, that you may bury the corpse." Once more Abraham bowed to the citizens present, saying to Ephron so that all the citizens could hear, "No, I beg of you, let me give you money for the field; please accept it from me, that I may bury the corpse there." Thereupon Ephron replied to Abraham, "The land is only worth four hundred shekels of silver—a mere trifle between us; bury the corpse there." To this Abraham agreed, and counted out the sum mentioned in the presence of the Hittites, four hundred shekels of silver of commercial standard.

In this way the field of Ephron at Macpelah, near Mamre, the field together with the cave in it and all the trees within its boundaries on every side, passed legally into the possession of Abraham, as was witnessed by the Hittites, that is by all who passed in to the gate of the city. And then Abraham buried his wife Sarah, in the cave in the field of Macpelah near Mamre, *i.e.* Hebron, in the land of Canaan. Thus the field and the cave in it passed legally into the possession of Abraham from the Hittites, for use as a burying-place.

(xxv. 7) The total length of Abraham's life was a hundred and seventy-five years. He died after a long life, having spent his declining years in happiness before he joined the great majority. His sons Isaac and Ishmael buried him in the cave of Macpelah in the field of Ephron, son of Zohar, the Hittite, near Mamre. Both Abraham and his wife Sarah were buried in the ground which he had bought from the Hittites. And after the death of Abraham, God sent prosperity on Isaac his son.

7. THE GENEALOGY OF ISHMAEL, THE SON OF ABRAHAM AND HAGAR, SARAH'S SLAVE.

xxv. 12-17. The following are the names of the sons of Ishmael, names borne both by themselves and their descendants : Nebaioth—Ishmael's eldest son—Kedar, Adbeel, Mishma, Duma, Massa, Hadad, Toma, Jetur, Naphish, and Kedmah. These are the names of the sons of Ishmael by their villages and their encampments—twelve princes over their tribes. After a life of a hundred and thirty-seven years, Ishmael failed and died, and so joined the great majority.

8. THE GENEALOGY OF ISAAC, THE SON OF ABRAHAM.¹

xxv. 19-xxxv. 29. Isaac was the son of Abraham, and when he was forty years of age he married Rebecca, the daughter of Bethuel the Aramean, and the sister of Laban the Aramean, of Paddan Aram. (xxv. 26) (Esau and Jacob) were born to them when Isaac was sixty years old. (xxvi. 34) At the age of forty Esau married Judith, the daughter of Beerli the Hittite and Basmath, the daughter of Elon the Hittite, which terribly distressed Isaac and Rebecca.

(xxvii. 46) Eventually Rebecca told Isaac that she was sick to death of these Hittite women, and if Jacob married a Hittite woman of the country like them, her own life would not be worth living. So Isaac summoned Jacob, and, giving him his blessing, strictly forbade him to marry a Canaanite woman. "Up!" said he, "and go to Paddan Aram, where your uncle Laban lives, and marry one of his daughters. May El Shaddai bless you, giving you many children, and so many descendants that they may become a number of nations. May he also give you and your descendants the blessing which he gave Abraham, so that you may some day possess the land where you now travel as a visitor, the land he promised Abraham." So Isaac sent Jacob away to go to Paddan Aram, to see Laban, the son of Bethuel the Aramean, the brother of Rebecca, and uncle of Jacob and Esau. When Esau realised that Isaac had sent Jacob with his blessing to Paddan Aram for a wife of that country, and with his blessing had strictly forbidden him to marry a

¹ Compare pp. 31ff., 61ff.

woman of Canaan, and that Jacob had obeyed his parents and had gone to Paddan Aram, and that they disliked Canaanite women, then he went to Ishmael and married Mahlah the daughter of Ishmael, Abraham's son, and sister of Nebaioth, in addition to the wives he had already.

(When Jacob reached Paddan Aram, Laban gave him his daughter Leah in marriage), (xxix. 24) and gave Leah his daughter his slave Zilpah to be her slave. (xxix. 28) He also gave him his daughter Rachel in marriage, and gave her his slave Bilhah as a slave, and Rachel allowed Jacob to marry Bilhah her slave, (xxx. 9) and Leah also allowed Jacob to marry Zilpah her slave. (xxx. 22) But God did not forget Rachel.

(xxxi. 18) (Then Jacob collected) all the property in flocks and herds he had acquired in Paddan Aram, and started to return to his father Isaac in the land of Canaan, (xxxiii. 18) in his journey reaching the city of Shechem safely.

(xxxv. 6) When Jacob reached Luz in the land of Canaan, (xxxv. 9) as he came from Paddan Aram, God appeared to him to bless him. He told him that his name, which had hitherto been Jacob, should be changed to Israel, so he was afterwards called Israel. Further, God said, "I am El Shaddai; you shall have children so numerous that they shall be a nation, or rather a commonwealth of nations. You shall have kings amongst your descendants, and I will give you and your descendants the land which I pledged to Abraham and Isaac." God then left him,¹ and Jacob gave the name of Bethel to the place where God had spoken to him.

(xxxv. 22) Jacob had twelve sons :—

(a) Sons of Leah :

Reuben, Jacob's eldest son.

Simeon,

Levi,

Judah,

Issachar,

Zebulun.

(b) Sons of Rachel :

Joseph,

Benjamin.

¹ MT adds : " the place where he had spoken to him."

(c) Sons of Bilhah, Rachel's slave :

Dan,
Naphtali.

(d) Sons of Zilpah, Leah's slave :

Gad,
Asher.

The above sons of Jacob were born in Paddan Aram, before Jacob returned to his father Isaac at Mamre—also called Kiriath Arba, or Hebron—in the land of Canaan, the place visited by Abraham and Isaac. The whole length of Isaac's life was a hundred and eighty years. Then he failed and died and joined the great majority, at an extreme old age, being buried by his sons Esau and Jacob in the tomb which Abraham had bought.

9. THE GENEALOGY OF ESAU, *i.e.* EDOM.

xxxvi. 1-9. Esau married a Canaanite woman, Ada, the daughter of Elon the Hittite, Oholibamah, daughter of Anah, son¹ of Zibeon the Horite,² and Basmath, daughter of Ishmael, the sister of Nebaioth. Whilst he still lived in the land of Canaan, Esau had born to him, by Ada, Eliphaz, by Basmath, Reuel, and by Oholibamah, Jeush, Jalam and Korah. Later, Esau, with his wives, his sons, his daughters, all his household, his flocks, his cattle and all the property he had acquired in the land of Canaan, migrated to the land of Seir,³ to make room for his brother Jacob. For their property was too large to allow of their living together, and the country over which they wandered could not support them because of the size of their flocks. So Esau, *i.e.*, Edom, made his home in Mount Seir. This is the genealogy of Esau, the ancestor of Edom in Mount Seir.

10. THE NAMES OF THE DESCENDANTS OF ESAU.

xxxvi. 10-14. Eliphaz was the son of Ada and Esau ; Reuel was the son of Basmath and Esau. The sons of Eliphaz were Teman, Omar, Zepho, Gatam and Kenaz. He also had a

¹ So LXX ; MT " daughter."

² So LXX ; MT Hivite."

³ MT omits.

secondary wife named Timnah, who was the mother of Amalek. So far the descendants of Esau and Ada.

The sons of Reuel were Nahath, Zerah, Shammah and Mizzah. So far the sons of Basmath and Esau.

The sons of Oholibamah, daughter of Anah, son of Zibeon, and Esau were Jeush, Jalam and Korah.

11. THE CHIEFTAINS OF THE ESAUITES.

xxxvi. 15-19. (a) Sons of Eliphaz, Esau's eldest son :

The chieftains Teman, Omar, Zepho, Kenaz, Korah, Gatam, Amalek. These were the chieftains of Eliphaz in the land of Edom. So far the descendants of Ada.

(b) Sons of Reuel, son of Esau :

The chieftains of Nahath, Zerah, Shammah, Mizzah. These were the chieftains of Reuel in the land of Edom. So far the descendants of Basmath and Esau.

(c) Sons of Olohibamah, the wife of Esau :

The chieftains of Jeush, Jalam, Korah. These were the chieftains of Oholibamah, daughter of Anah, wife of Esau.

So far the sons of Esau, *i.e.*, Edom, and their chieftains.

12. THE DESCENDANTS OF SEIR THE HORITE— ABORIGINES.

xxxvi. 20-30. The chieftains of the Horites who were descended from Seir in the land of Edom, were Lotan, Shobal, Ziphon, Anah, Dishon, Ezer, and Dishan. The sons of Lotan were Hori and Hemam, and his sister Timnah. The sons of Shobal were Alwan, Mahanath, Ebal, Shepo and Onam. The sons of Zibeon were Ajjah and Anah, who found water in the desert while he was feeding the asses of his father Zibeon. The children of Anah were Dishon and Oholibamah. The sons of Dishon were Hendah, Eshban, Jithron and Keran. The sons of Ezer were Bilhan, Zawan and Ekan. The sons of Dishan were Uz and Aran.

The chieftains who ruled over the Horites in the land of Edom, were those of Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. So far the chieftains of the Horites, named according to their families¹ in the land of Seir.

¹ So LXX ; MT " Chieftains."

13. THE NAMES OF THE CHIEFTAINS OF ESAU, MENTIONED BY THEIR TRIBES AND LOCALITIES.

xxxvi. 40-xxxvii. 1. The chieftains of Timnah, Alwah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel and Iram. These are the chieftains of Edom, together with the territories which they owned.

All this time Jacob lived in the land of Canaan, through which his father had wandered as a stranger.¹

14. THE GENEALOGY OF JACOB.

xxxvii. 2-1. 13 At the age of seventeen Joseph was a herdsman of his father's flock.

(xli. 46). At the age of thirty, Joseph was in high office at the court of Pharaoh, king of Egypt. (xlvi. 6). So Jacob, with all his descendants, sons, grandsons, granddaughters, and all the cattle and property they had acquired in Canaan, migrated to Egypt.

The descendants of Israel, who migrated to Egypt, were as follows :—

(a) Reuben, Jacob's eldest son. His sons were Henoah, Pallu, Hezron, and Carmi.

(b) The sons of Simeon : Jemuel, Jamin, Ohad, Jachin, Zohar, and Saul, whose mother was a Canaanite woman.

(c) The sons of Levi : Gershom, Kohath and Merari.

(d) The sons of Judah : Er, Onan, Shelah, Perez and Zerah, of whom Er and Onan died in Canaan, and Perez had sons named Hezron and Hamul.

(e) The sons of Issachar : Tola, Puwwah, Job and Shimron.

(f) The sons of Zebulun : Sered, Elon and Jahleel.

The above were all sons of Leah, and were born in Paddan Aram, together with Jacob's daughter Dinah, making a total, including both sexes, of thirty-three persons.

(g) The sons of Gad : Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.

(h) The sons of Asher : Jimnah, Jishwi, and Beriah, with their sister Serah. Beriah had two sons, Heber and Malkiel.

The above were all the children of Zilpah, whom Laban gave to his daughter Leah, making a total of sixteen persons.

¹ MT adds "that is Esau, the father of Edom."

Rachel, the wife of Jacob, had two sons

(i) Joseph,

(j) Benjamin.

Joseph and Asenath, the daughter of Potiphera, the Priest of On, had two sons born to them in Egypt, Manasseh and Ephraim.

The sons of Benjamin were Bela, Beker, Asbel, Gera, Naaman, Ahiham, Shupham, Hupham and Ard.

These were all the children of Rachel and Jacob, making a total of fourteen persons.

(k) The son of Dan was Hushim.

(l) The sons of Naphtali : Jahzeel, Guni, Jezr and Shillem.

These were all the children of Jacob and Bilhah, whom Laban gave to his daughter Rachel, making a total of seven persons.

So when Jacob came down to Egypt, his direct descendants who came with him, not including the wives of his sons, numbered sixty-six persons in all. To these must be added the two sons who were born to Joseph in Egypt, making the total of the family seventy persons when they entered Egypt.

xlvi. 5. ¹When the news reached Pharaoh's court, he said to Joseph, ¹ "Now that your father and brothers have joined you, you can choose any portion of the land of Egypt and settle them in the best part of the country." Then Joseph brought his father and presented him to the king, and Jacob blessed Pharaoh. Pharaoh asked Jacob his age, and he replied, "I have wandered but a hundred and thirty years ; short and sorrowful has been the time of my wandering, and I have not reached the age of my ancestors," and before Jacob left Pharaoh he blessed him again. So Joseph carried out Pharaoh's instructions and made his father and his brothers a home in the land of Egypt, giving them an estate in the best part of the country, in the district of Rameses. (xlvi. 27) This was how Israel came to settle in the land of Egypt,² where they held property and grew rapidly in numbers and in strength.

Jacob himself lived seventeen years in Egypt, making the total length of his life a hundred and forty-seven years. (xlviii. 3) Before his death he said to Joseph, "El Shaddai appeared to me at Luz in the land of Canaan, and blessed me, promising to make

¹ So LXX ; MT omits.

² MT Goshen.

my descendants numerous and strong, a company of nations, and to give me and my posterity after me that land as property for ever. I therefore hereby adopt the two sons who were born to you in Egypt before I came, and will give the same treatment to Ephraim and Manasseh as to Reuben and Simeon. But any children who were born to you after them shall be yours, when they come to take their share of the family property, they shall be included under the names of their two elder brothers."

(Then Jacob called his sons together) (xlix. 28) and after giving to each of them a separate blessing, added the following instructions: "I am about to join the great majority; bury me in the cave in the field of Ephron the Hittite. It is the cave in the field of Macpelah, opposite Mamre in the land of Canaan, which was bought for a family grave by Abraham from Ephron the Hittite. There they buried Abraham and his wife Sarah, there they buried Isaac and his wife Rebecca, and there I buried Leah." After Jacob had given these instructions he failed and passed over to the great majority. (l. 12) So his sons carried out his wishes by bearing his body to the land of Canaan and burying it in the cave in the field of Macpelah, opposite Mamre, which had been bought for a family grave by Abraham from Ephron the Hittite.

*A Narrative of Uncertain Origin Describing an
Invasion of Palestine by Four Mesopotamian
Kings, Contemporary with Abraham.*

CHAPTER XIV.

During the reign of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goyim, an expedition was made by them against Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemebed¹ king of Zeboim and the king of Bela or Zoar, who had formed confederation in the valley of Shiddim, *i.e.*, the Dead Sea. These five had for twelve years acknowledged the supremacy of Chedorlaomer, revolting in the thirteenth. A year later, Chedorlaomer and his allies undertook their expedition. In turn they crushed the Rephaim at Ashtoreth Karnaim, the Zuzim at Ham, the Emin at Shaveh Kirjathaim, and the Horim, in the hills² of Seir, penetrating as far as El Paran on the edge of the desert. Retracing their steps, they reached Ain Mishpat, where they ravaged the Amalekite country and that of the Amorites who inhabited Hazazon Tamar. At this point they were opposed by the five Canaanite kings already mentioned, and a pitched battle was fought between the four kings on the one side and the five on the other. (The Canaanite forces were utterly routed), their flight was impeded by their constant falling into the bitumen wells in which the Valley of Shiddim abounds, and the remainder made good their escape to the hills. Lot³ was at the time living at Sodom, and was carried away (by the Mesopotamian kings) together with all the goods and food of Sodom and Gomorrah.

News of these events reached Abram through a fugitive who found him living by the oak of Mamre the Amorite, brother of Eschol and Aner, who were his allies at the time. Hearing that his kinsman Lot, was a prisoner, he armed⁴ his household slaves,

¹ MT "Shemeber."

² So LXX; MT "in Hararam."

³ MT adds: "Abraham's nephew."

⁴ So LXX (?); MT "emptied."

three hundred and eighteen in number, and followed (the retreating army) as far as Dan. In a surprise assault¹ at night he utterly routed them, and, after pressing the pursuit as far as Hobah to the north of Damascus, recovered the goods and liberated his kinsman Lot, together with the women and the other prisoners.

On his return from his victory over Chedorlaomer and his allies he was formally received by the king of Sodom at the Valley of Shaveh or Kingsdale. Mechizedek, king of Salem, who was a priest of El-Eljon, offered him bread and wine, with the following blessing :

“ Blessings on Abram from El-Eljon,
Master of sky and of earth ;
And blessings on El-Eljon,
Who delivered thy foes to thy grasp.”

Thereupon Abram gave him a tenth of everything.

The king of Sodom said to Abram, “ Give me the persons who have been recovered and keep the goods.”

“ No,” said Abram, “ I have sworn to El-Eljon, master of sky and of earth, that I will not take so much as a thread or boot-lace from your property, that you may have no ground whatever for claiming to have enriched me. All I will accept for myself is the rations of my soldiers, but my allies, Aner, Eshcol, and Mamre, shall have their share of the spoil.”

¹ LXX ; MT “ was divided.”

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